THE

# CHRISTIAN ADVOCATE.

JULY, 1834.

## Religious Communications.

### THE SIN AND DANGER OF BOASTING OF TO-MORROW.

PROV. xxvii. 1.—"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

The complaint has been long and justly made, that the conduct of men is frequently in open hostility with their reason and sense of propriety. It is against an evil of this description that the text remonstrates. We all acknowledge the impropriety and imprudence of trusting to an uncertain futurity, for that which may, and ought to be ensured, by present attention. Yet, in direct opposition to this acknowledgment, and the sanction which its truth and importance receives from the constant experience of the world, *procrastination*, or *delay*, is a fault of the most frequent occurrence. Present reluctance, or the imaginary prospect of more favourable circumstances, disposes the mind to postpone, till some future period, the performance of a duty which now demands regard, and which conscience might not suffer us to neglect, did we not flatter ourselves that it might hereafter be performed with more advantage. Let me then, possess your serious attention, while I endeavour, in discoursing on the text before us—

I. To ascertain, distinctly, the evil which it condemns.

II. To show how unreasonable and malignant this evil is in itself, and how dangerous in its tendency and consequences.

First, then, let us endeavour to ascertain distinctly the evil which the text condemns. In doing this, it is proper to begin with observing, that it cannot be intended to condemn, indiscriminately, all concern about the future events of life, nor all provision for meeting them when they shall occur. Both reason and revelation are opposed to such an idea. The business which cannot be completed to-day must be delayed till to-morrow, and we may indulge a degree of concern, as well as make the necessary arrangements, that it may then be accomplished. In the very chapter which contains the text, its author tells us, that "a prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished;" intimating plainly that there is on the one hand, a lawful and commendable anticipation of the occurrences of life, and preparation for them, which is productive of advantage; and that, on the other, there is a foolish and blameable thoughtlessness and improvidence, the certain consequence of which is inconvenience and injury. While this allowance, then, is fairly and fully conceded, we may recognise the evil after which we inquire in the two following particulars; *First*, in placing a too confident dependance on futurity for the perform-

ance of things lawful in themselves, and necessarily demanding delay; and, *Secondly*, in placing any dependance at all on the time to come, for that which we ought immediately to perform, or attempt, and especially for that which we ought never to attempt or intend.

It has already been intimated, that to provide for the support and comfort of ourselves, and of those who depend upon us, is not only a permitted but commanded duty. He who neglects to do this is declared to be "worse than an infidel." In discharging this duty, it has also been stated that plans of future industry and management must be laid and pursued. But be it now remembered, that these plans are to be concerted and executed, without that excessive anxiety which implies a distrust of providence, and a supreme devotion to worldly concerns and acquisitions. "Take no thought for to-morrow," says our Saviour,—or as it should be rendered—"be not *anxious* for to-morrow, for to-morrow shall be anxious for the things of itself; sufficient unto the day is the evil thereof." But if painful and distrustful solicitude about futurity be contrary to the spirit of the gospel, much more so is that confident and presumptuous reliance upon it, which implicitly denies our dependance on God. This is boasting of to-morrow in a very impious manner; even though the design which we propose to pursue be not unlawful in itself. Hear how pointedly this presumption is condemned by the Apostle James—"Go to now, ye that say to-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell and get gain;—whereas ye know not what shall be on the morrow: For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this or that. But now ye rejoice in your boastings; all such rejoicing is evil." We see then that the offence condemned in the text, is committed by those who, in contemplating and planning even the necessary occupations and pursuits of life, do not keep in mind that they may die before their purposes are accomplished; that they are constantly and absolutely in the hand of God,—entirely dependant on his sovereign will, not only for the prosperity of their schemes, but for the continuance of life itself.

2. But the evil we are seeking to ascertain is chargeable, in its highest degree, on those who place any dependance at all on the time to come, for the doing of that which they ought immediately to perform or attempt; and especially for doing that which they ought never to attempt or intend. The author of our text elsewhere admonishes us in these words—"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor knowledge, nor device, nor wisdom, in the grave whither thou goest." We are here reminded, that as life is utterly uncertain, we can have no assurance that duty neglected or delayed, shall ever be performed. Whenever, therefore, it calls for discharge, and we do not immediately set about it, we give up a certainty for an uncertainty; we risk the danger of final delinquency, with all its endless train of unhappy consequences—In every such neglect or delay then, (as we cannot be supposed to intend our own injury) we boast of to-morrow. We arrogantly challenge and count upon it as a certainty; we act upon it as a matter of which we have the possession and disposal.

But especially, when the things which we purpose to do at a future time are things unlawful in themselves, and which, consequently, we ought never to do or to intend, this boasting reaches its ultimate point of criminality. It is, at once, to claim to-morrow as our own, and to

appropriate it to a service worse than neglect itself. This leads us to consider the high concern to which the text chiefly and immediately points, and which is, undoubtedly, *the salvation of the soul*—To this, therefore, our attention shall be confined through the remainder of the present discourse. In this most interesting business of human life—the care of the soul—men boast of to-morrow in the manner just pointed out. The call and command of God, constituting their duty, with all its solemn sanctions, is—"To-day if ye will hear my voice, harden not your hearts"—That is, "To-day lay most seriously to heart the situation in which you are placed, while enemies to me by wicked works. To-day resolve, in reliance on divine grace, that you will break off your sins by repentance, and that you will make it your great and principal concern, to secure a saving interest in Jesus Christ. Resolve determinately *to-day*, that this all-important business shall no longer be delayed; but that it shall occupy the most serious and engaged attention of your minds, till it be satisfactorily accomplished—till you have good evidence that, by the renovation of your nature, manifested by a true faith in the Redeemer's merits, and a life of cordial holy obedience to all his requisitions, you be truly reconciled to your offended God." "No—no,"—replies the practice of every delaying sinner—"To-morrow—a far distant to-morrow, shall be the period of obedience to this call. A considerable space I must yet spend in pursuing the devices of my own heart. But when I have spent it, then I will yield to the command; then, assuredly, I will embrace the offered mercy; then, without doubt, I will avail myself of the benefits of the Redeemer's purchase." Is not this impiously boasting of to-morrow? first to continue in sin, which ought never to be intended, and finally to obtain salvation, when the opportunity for it may be past forever. But I am anticipating—

II. The second division of the subject—where we are to consider distinctly, how unreasonable and malignant is the offence we contemplate, and how dangerous in its tendency and consequences. This, I apprehend, may best be effected, by showing more particularly and fully than has yet been done—1. That when sinners boast themselves of to-morrow, they act in a manner highly impious, inasmuch as they assume to themselves the prerogative of God, at the very time that they presume on his indulgence or forbearance: 2. That it is imminently dangerous, because the time may never arrive, at which they even purpose to begin a serious attention to their souls: 3. Because, if this time actually arrives, it is probable they will not be more, but less, disposed to enter on this important business *then*, than *now:* 4. And finally, because delay grieves the Spirit of grace, and may provoke him to withhold from them at last, those aids which are essential to repentance and reformation.

My brethren—The nature of this subject seems to demand that doctrine should be mingled with, and not separated from, enforcement and exhortation—This method, therefore, will be adopted in very shortly illustrating the particulars I have specified; and you must expect me to address myself as directly and pointedly as possible, to those who are concerned in the subject.

First, then, boasting of to-morrow is highly impious, because it is an assumption of the prerogative of God, at the same time that it is a presumption on his patience or forbearance. The full and absolute knowledge of futurity is possessed by God alone. To his creatures he has, indeed, revealed it on some occasions, and in a partial and limited man-

ner, in the execution of his purposes of wisdom and goodness. But to none of his creatures, not even to the highest angel, hath he given the capacity or the privilege of discerning, indiscriminately, the events which are slumbering in the womb of time. We are told expressly that—"Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." When, therefore, we assuredly rely on the future for the performance of a duty or a business, do we not, by assuming that *future* as a certainty, practically usurp to ourselves this right of omniscience? Do we not act as if we saw with certainty, that it would then be in our power to perform what, in our own minds, we thus engage? Deceive not yourselves, my hearers. Is there one amongst you who does not intend to secure the salvation of his soul? Where is the person who will say he does not even intend it? Not one will do it—and yet there are many—I appeal to your consciences—there are many, who depend on carrying this intention into effect, on the morrow; on the next year; at that period of their lives, be it when it may, which they fancy will be more favourable to their designs than the present. What is this but assuming that period to yourselves as a certainty? Do you not verily challenge it as your own, by setting it apart to the execution of the most important purpose of your whole lives? Would you throw into it the decision of your everlasting destiny, if you did not assume it as a certainty? Disguise it as you will, and delude yourselves as you may, the very language of your conduct and your heart, is all in the style of this offensive arrogance. In this very manner it impeaches the exclusive right of God to know and to dispose of the events of futurity. Not that the reason or conscience of any man will, when consulted, justify or endure such language. But on this account the criminality is the greater. Reason and conscience testify, at once, that it is, in the last degree, absurd and wicked thus to act. They testify that you most grossly trifle, and most impiously presume, in thus hazarding your eternal all. They testify that you add provocation to presumption, when you make the expectation of living, an encouragement to continue in sin. Let me reinforce the dictates of reason and conscience, by a plain illustration of this impiety. Suppose that a number of men in civil society should rebelliously wrest from their sovereign a portion of his prerogative; and not content with this, should then actively employ what they had insolently taken, in giving the most deliberate provocation to him to whom they owed allegiance. What would you say? what do you say, in such a case? You say every thing that can express your sense of the daring character of such guilt. But impenitent and delaying sinners act this very part to the Sovereign of the universe. The fact has been clearly shown. I beseech you to view and detest its baseness, to fear and dread its consequences, and to secure yourselves against its danger, by making the forbearance and goodness of God an argument to lead you to immediate repentance, rather than the ground of hardening yourselves against him: For be it deeply impressed on your minds—

2. That delay is unspeakably dangerous, not only for the reason already assigned, but because the time may never arrive, at which you even propose to begin a serious attention to the eternal welfare of your souls. What force is given to this remark by the considerations already suggested? How very probable is it that the God whose patience and grace you are so awfully abusing, will not spare you to the time which you have appointed to seek his favour; will not suffer an

encouragement to such wickedness to be given to others, by permitting its plans, in any instance, to be realised. Remember the case of the worldling and sensualist, whose destiny is described by our blessed Saviour. While this miserable sinner was pleasing himself with the prospect of unhallowed pleasure, for a long time to come, the awful declaration was made—"this night thy soul shall be required of thee." And has not the intention of this scriptural example been enforced upon you, by what you have seen with your own eyes? How many have you known whose period of years, whose vigour of constitution, and whose precautions against danger, were as flattering as your own, who have been swept away by the sudden stroke of death. Without apprehension—with all their fears drowned in the tide of "superfluous health" —perhaps they were rioting, in imagination, on the luxury of unlawful pleasure which to-morrow was to bring to their embrace, when the chilling hand of death was laid upon them, and the opening buds of sensual enjoyment were blasted forever. If such awful instances as these do not prove a warning to those who observe them, verily they have reason to fear that they themselves shall next be cut off, with a sudden destruction.

But alas! presumption, with many, is not satisfied with asking for to-morrow; if by this we understand a short period, to be devoted to impenitence. It is not till years shall have rolled away in the indulgence of their lusts, that they have fixed the time, even in imagination, when they will listen to the invitations and accept the offers of divine mercy. Often, indeed, the time is so distant, that if a worldly concern of any moment were to depend on their continuance in life to the proposed age, its insurance would be at the highest price. Often it is the hour of sickness and distress, which is to furnish the occasion for reflection and repentance. Very often, it is delayed till a more easy and comfortable state of their worldly affairs shall afford them more leisure to set about it—Inconsistent mortals! hear me, I beseech you. Would you defer till a far distant period the securing of a rich inheritance, which you might now make your own? If persuaded to such a delay, would you not immediately snspect that he who persuaded you was desirous that you should never possess it? Would you not instantly answer him, that the risk was too great to be hazarded on any terms, but that it would be folly in the abstract, to endanger so valuable a possession, when it might as well be made secure. In this example, then, see a faint picture of your folly. An unfading inheritance, an eternal weight of glory, is actually now offered to your acceptance: and yet you will risk the final loss of it, for years on years to come, rather than secure it by present attention. Oh why will you venture thus! Why will you be wise in the fading enjoyments of time, and yet exercise no prudence or care, in relation to the infinite felicities of eternity? Why will you suspect a man when he tempts you to injure your temporal interests, and why will you not suspect the adversary of your immortal souls, when he tempts you to put them to the most awful hazard?

Is it in sickness that you propose to attend to this great concern? And do you believe that it is a favourable season for the mind to be employed on the most important of all subjects, involving the destinies of eternity, when the body is racked and tortured with disease? Or what assurance have you, that even the use of your reason will be left you then? How numerous are the instances in which danger is not suspected, or, if foreseen by others, is concealed from the sick, till, by delirium or stupor, it becomes utterly impossible to make the least

preparation for death: and will you hazard eternal happiness or misery on such unpromising chances as these? It is an infatuation, this, which forbids us to reason with those who practise it. Suppose at once, the veil to be lifted, which covers eternity from mortal eyes. Look into the mansions of hopeless misery. Ask there—what has peopled those dreadful abodes? Scarcely one despairing ghost that descended thither from under the light of the gospel, but will tell you, that *he* intended, as *you* do now, to escape that place of torment. But before he had reached the period, or found the promised circumstances for repentance, his eternal, hopeless destiny, was fixed by death: And will you, now, travel the same path that has led those who thus warn you, to endless perdition! God forbid it! Heaven and hell forbid it! Improve the present hour. Begin to cry to God from those very seats on which you now sit; and never cease to cry, till you have escaped the danger that awaits you—Be farther urged to this,

3. By considering, that if the time to which you have postponed an attention to your eternal concerns shall actually arrive, it is not probable you will be more, but less, disposed to regard them seriously *then*, than *now*. If experience has left any thing incontestable, it is, that all habits strengthen by indulgence, and that every escape from danger hardens the mind against it. These principles apply with as much force to religion, as to any other subject. Hear them recognised in the following strong terms, from the oracles of unerring truth. "Can the Ethiopian change his skin, or the leopard his spots, then may ye, also, do good, that are accustomed to do evil—Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The representation here is, that the habits of sin strike such a deep shade of darkness through the whole texture of the soul, as to render it all but impossible that it ever should be purified; and that the divine forbearance itself, which affords time for reformation, is generally perverted into an encouragement to offend with the more daring obstinacy. We know, indeed, that the power and grace of God are competent to cleanse the most polluted spirit, and to reclaim the most daring rebel. But we know, also, that they are not often employed for this purpose—only often enough to preserve a penitent prodigal from absolute despair. In the spiritual, as in the material or natural world, the general system of operation is conformed to what is called the order of nature—which is God's order. Youth is the season for forming and furnishing the mind, maturer age for confirming it by experience, and fixing it by habit. That this holds in religion, as in every thing else, all observation demonstrates. He who passes youth and middle age without religion, is likely to pass through life, and into eternity, without it. Those, then, who are now in youth, have, at this hour, the most favourable period for attending to their souls, that they will probably ever have. In like manner, those who are advancing, or who have considerably, or even greatly advanced into life, have, at the present instant, an opportunity the most conducive to success, that their past negligence has left within their power. Every step they go forward, they are rendering their situation still worse and worse. The very point on which they are standing, is the point from which, with the most advantage, they may start, if they ever mean to start, in the Christian race. That at any future time, after certain circumstances are arranged to their mind, they will be more disposed to this great concern, is all a delusion—a delusion which all experience, which hu-

man nature itself, cries out against. It cries—"You will be less disposed then than now; now, therefore, attend to your souls, if you do not intend to lose them forever." An additional reason for this I am now to assign, in the last place—

4. Namely, that delay grieves the Spirit of grace, and may provoke him to withhold from you, at last, those aids which are essential to repentance and reformation. That there is such a thing as outliving the day of grace, must be allowed by all who admit the authority of divine revelation. The scripture speaks of some who seek admittance when "the door is shut;" of some who are "given over to a reprobate mind;" of some to whom "strong delusions are sent"—But listen, in particular, to the following terrible representation. "Because I have called and ye refused, I have stretched out my hand and no man regarded: But ye have set at nought all my counsel and would none of my reproof; I also will laugh at your calamity and mock when your fear cometh: When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel, they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices." Instances of the kind here described, where sinners are brought to a sense of their danger when it is too late to escape it, are often, and perhaps only seen, in that very place—on that very bed of disease and death—where they had presumptuously flattered themselves they should not fail of making their peace with God. Brought to the burning verge of eternity, they have found that they could not command divine aid at their own pleasure; they have found it refused them; their eyes have opened on their danger just time enough to leave an awful warning to others, but too late to escape it themselves. But generally, and perhaps always, except in such cases as I have just mentioned, when the strivings of God's Spirit are finally withdrawn, the unhappy subjects of the dereliction remain insensible to the last. Do you ask for examples of this? I fear you may see them very frequently, in persons who were once, and perhaps long or often, impressed with a serious concern for their souls; but by neglect, by carelessness, by delay, they lost their impressions; became first cold, then indifferent, then hard as the nether millstone, and remained so to their dying hour. Certain it is, that the Spirit of grace was once working on the hearts of these unhappy creatures; and equally certain is it (so far as we can judge) that he afterwards deserted and left them forever.

But perhaps some will be ready to turn this argument against the speaker, and say—"How can we know but that the Spirit of grace has deserted us already; and if he has, vain will be all our exertions, and fruitless all our anxiety"—I answer, God only knows whether some to whom I am speaking, may not actually be among the number of those who are given up to judicial hardness. Those are the most likely to be so, who can hear this subject discussed without anxiety and alarm. But those whose minds are tenderly affected with what they hear—those who are ready to say, "we would now delay no longer, if we may hope for divine assistance"—all such have an evidence, in their present feeling, that they are not yet finally deserted; for if they were, they would not be likely to experience this sensation. What they now feel they should consider as one more call from the Spirit of grace, to delay

no longer: and if the emotion now felt, shall not be suppressed and lost—if it shall be indulged, cherished, and pursued—there is reason to hope for the most salutary event. But while I say this, I must solemnly warn you, that if you extinguish your present convictions, or refuse the present admonitions, you will greatly increase the danger that your day of grace may be over, even though your life should be prolonged. Here, then, having pursued the deceitful heart through many of its windings, and shown, as far as reason or Scripture can show it, the danger of all its pretences—here I close my address. I close it with offering you, on the authority of God's word, life and eternal salvation, if you *to-day* repent of your sins, and cast your guilty souls into the arms of Jesus Christ. *To-day*, if you do this, salvation is yours; though your past transgressions be as crimson or as scarlet. But if you *boast of to-morrow*—witness against yourselves—I tell you that you are likely to perish. I tell you the probability is against you. I tell you there is every reason to fear, that the pretences which have so long deceived you, will deceive you to the last. May God dispose you, "while yet it is called to-day," to turn and live. Amen.

*From the Gospel Messenger.*

## SIR MATTHEW HALE.

This able civilian and eminent Christian held the employment of time in very great estimation. His biographer gives the following account of his arrangement of the several parts of the day, and in relation to the situations in which he might be placed. The notes below are stated by the biographer, to have been taken from the original manuscript, evidently never intended for the public eye, yet showing the full and warm heart of the writer towards his duty to God and man. The phraseology is imperfect, but the sentiment is pointed to things most lovely and of good report.

### MORNING.

I. To lift up the heart to God in thankfulness for renewing my life.

II. To renew my covenant with God in Christ. 1. By renewed acts of faith receiving Christ, and rejoicing in the height of that relation. 2. Resolution of being one of his people doing him allegiance.

III. Adoration and prayer.

IV. Setting a watch over my own infirmities and passions, over the snares laid in our way. *Perimus licitis.*

### DAY EMPLOYMENT.

There must be an employment, of two kinds;

1. Our ordinary calling, to serve God in it. It is a service to Christ though never so mean. *Colos.* 3. Here *faithfulness, diligence, cheerfulness.* Not to overlay myself with more business than I can bear.

2. Our spiritual employments; mingle somewhat of God's immediate service in this day.

### REFRESHMENTS.

I. Meat and drink, moderation, seasoned with somewhat of God.

II. Recreations. 1. Not our business. 2. Suitable. No games, if given to covetousness or passion.

IF ALONE.

I. Beware of wandering, vain, lustful thoughts; fly from thyself rather than entertain these.

II. Let thy solitary thoughts be profitable, view the evidences of thy salvation, the state of thy soul, the coming of Christ, thy own mortality, it will make thee humble and watchful.

COMPANY.

Do good to them. Use God's name reverently. Beware of leaving an ill impression of ill example. Receive good from them if more knowing.

EVENING.

Cast up the accounts of the day. If aught be amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.

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*From the Christian Observer.*

## POETICAL REMAINS OF A CLERGYMAN'S WIFE.

The following pieces are from a pleasing little volume of "Poetical Remains of a Clergyman's Wife," presented to the world, at the request of friends, by her sorrowing relict, whose initials only are given "T. M. F., Islington."

SUNDAY EVENING.

Oh! if there be an hour that brings
The breath of heaven upon its wings,
To light the heart, to glad the eye,
With glimpses of eternity;
It is the hour of mild decay,
The sunset of the holy day.

For then to earth a light is given,
Fresh flowing from the gates of heaven;
And then on every breeze I hear
Angelic voices whispering near;
Through veiling shades glance seraph eyes,
One step—and all were Paradise.

"FOLLOW ME."—Matt. ix. 9.

My Saviour, can I follow thee
When all is dark before?
While midnight rests upon the sea,
How can I reach the shore?

Oh, let thy star of love but shine,
Though with the faintest ray,
'Twill gild the edge of every wave,
And light my stormy way.

Then gladly will I follow thee,
Though hurricanes appear,
Singing sweet carols o'er the sea:—
What can I have to fear?

"THERE WAS SILENCE IN HEAVEN."—Rev. viii. 1.

Can angel spirits need repose
In the full sun-light of the sky?
And can the veil of slumber close
A cherub's bright and burning eye?
Have seraphim a weary brow,
A fainting heart, an aching breast?
No: far too high their pulses glow
To languish with inglorious rest.

How could they sleep amid the bliss,
The banquet of delight, above?
How bear for one short hour to miss
The vision of the Lord they love?

Oh! not the death-like calm of sleep
Could still the everlasting song:
The fairy dream, or vision deep,
Entrance the high and lofty throng.

Yet not the lightest tone was heard
From angel harp or angel hand,
And not one plumed pinion stirred
Among the bright adoring band;

For there was silence in the sky,
A joy that angels could not tell,
As from its veiled fount on high
The peace of God in silence fell.

Oh, what is silence here below?
The quiet of concealed despair,
The pause of pain, the dream of wo!
It is the rest of rapture there.

And to the way-worn pilgrim here
More needful seems that perfect peace,
Than the full chaunt of joy to hear
Roll on, and never, never cease.

From earthly agonies set free,
Tired with the path too slowly trod,
May such a silence welcome me
Into the temple of my God.

## Miscellaneous.

### THE TWO-FOLD NATURE OF CHRIST.

In our last No. we inserted a short extract from a sermon, entitled "Christ the Mediator," by the Rev. Daniel Baker. We now offer to our readers two extracts more; and recommend that if they have the opportunity, they do not permit it to pass without obtaining a copy of this very excellent popular discourse on a most important subject. The extract which we published the last month came between the two now given.

*How essential the two-fold nature of Christ is to the various parts of his mediatorial work.* For example—he must have a HUMAN NATURE, *to obey that law* which man had violated, and thus to magnify the law, and make it honourable. But it is equally necessary, that he have a DIVINE NATURE, *to give merit to his obedience.* Suppose that Jesus Christ were a mere *man*, what could his obedience avail? *He* would have to say, as we do, I am an unprofitable servant. But according to the Scriptures, "by *his* obedience shall many be made righteous." He must, therefore, have a *Human* nature to obey the law, and a *Divine* nature to give merit to his obedience. Again: He must have a HUMAN NATURE to suffer, and a DIVINE NATURE *to give efficacy to his sufferings.* The Mediator must suffer. "It behooved Christ to suffer." "Ought not Christ to have suffered these things," say the Scriptures. Nay, "without the shedding of blood," we are told, "there is no remission." But the *Divine* nature cannot suffer—cannot be wounded for our transgressions, nor bruised for our iniquities. Therefore, Christ must have a HUMAN NATURE, to suffer. But here again he must have a DIVINE NATURE, *to give,* as we have said, *efficacy to his sufferings.* For, if Jesus Christ were a mere man, what could his sufferings avail? The martyrs suffered much—their blood flowed in torrents! but we never hear that the blood of the martyrs availed, to the washing away a single sin of their own; but with regard to this sufferer, it is expressly said, "His blood cleanseth from all sin." And again: "Behold the Lamb of God, which taketh away the sin of the world." We see then the necessity of both natures in this matter also. But some man may say, Sir, you have thrown some light upon the subject, but this point is not clear yet. You admit, that the *Divine* nature cannot suffer; then, after all, how can the sufferings of the *Human* nature be stamped with such value? There need be no difficulty. Here is a clod of earth. In that form, you may strike it about at your pleasure; no harm done. But let this clod of earth be formed into the body of a man—let it be united to the soul of a man, a Prince, a King, or a Conqueror; and, verily, you may not *now* strike it about at your pleasure! Who does not see that an injury done to that clod of earth, in its new form, as united to the soul of a man, a Prince, a King, or a Conqueror, is to all intents and purposes the same, as an injury done to the *soul* of that man, that Prince, that King, or that Conqueror? The case, then, is simply this: Although the *Human* nature *cannot merit*, nor the *Divine nature suffer*, yet by virtue of the UNION of the Human and Divine nature, the sufferings of the Human are as if they were the sufferings of the Divine nature. It is the *altar* which sanctifies the *gift*. The very words of Christ himself!

But again: He must have a HUMAN NATURE, to *have a brother's heart.* We need one that can come near, and yet not overwhelm us. One that can be touched with a feeling of our infirmities; having been tempted in all points, like as we are, yet without sin. Such a Mediator, we poor children of the dust do greatly need. You recollect that when God descended in awful majesty upon Sinai's Mount, the people, greatly alarmed, removed, and stood afar off, and said unto Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Nay, even Moses himself said, "I do exceedingly fear and quake!" How natural then is it to wish, with the man of Ur, that there were some Daysman, to put his hand upon both parties. In our Redeemer, this desire is fully met. He has a HUMAN NATURE, *to have a brother's heart!*—and a DIVINE NATURE, *to have an Almighty arm!* Both are necessary. Suppose he had a Human nature, and thus could sympathise with us, being touched with a feeling of our infirmities. This would be soothing—but if this were all, amid all his tender sympathies, we might sink down in hopeless sorrow! But O! delightful truth. Our Mediator is, in all respects, fitted for his appointment. He has a Human nature to sympathise with us, and a Divine nature to succour and to save. A Human nature, to have a brother's heart—and a Divine nature, to have an Almighty arm! O glorious Mediator! O precious Redeemer! One that has all the glories of the God, tempered with the milder beauties of a perfect man! One so distant, and yet so near! Verily, this is the Mediator that meets *my* case! This is the one, whom *my* soul loveth. *I* wish none beside!

"'Till God in human flesh I see,
My thoughts no comfort find;
The Holy, Just, and Sacred Three,
Are terrors to my mind.
But if Immanuel's face appear,
My hope, my joy begins;
His name forbids my slavish fear,
His grace removes my sins.
While Jews on their own law rely,
And Greeks of wisdom boast;
I love the incarnate mystery,
And there I fix my trust."

But if the two-fold nature of Christ be a mystery, I repeat it, it is a blessed mystery, full of sweetness, as well as full of wonder.

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If the doctrine of God, manifest in the flesh, be a mystery, I repeat it once more, it is a charming, blessed mystery. For observe,

*How clearly and beautifully it harmonizes those passages of Scripture which, at first view, appear at variance with each other.* For instance, in one place, Jesus Christ is called a man; in another place, God. In one place, David's son; in another place, David's Lord. In one place he says, my Father is greater than I; in another place, I and my Father are one. In one place, he is said to be a Lamb slain; in another, the Prince of Life, who only hath immortality. Now, deny our doctrine, and I defy any man on earth, or angel in heaven, to reconcile these passages. Admit the doctrine, and there is no difficulty—all is beautiful and harmonious! With regard to his *Human nature*, Jesus Christ is a man; with regard to his *Divine nature*, God. With regard to his *Human nature*, he is David's son; with regard to his *Divine nature*, David's Lord. Referring to his *Human nature*, he can say, my Father is greater than I; referring to his *Divine nature*, he can also say, I and

my Father are one. As to his *Human* nature, he is a Lamb slain; as to his *Divine* nature, the Prince of Life, who only hath immortality. And now, to place the beauteous crown upon the whole, hear the words of our blessed Saviour himself. "I am the root and offspring of David, and the bright and morning star." This is one of the most remarkable passages in all this volume; and it most clearly, and powerfully, and beautifully confirms all that we have said;—for observe! If Jesus Christ possessed the DIVINE NATURE *only*, he certainly could be David's *root*—the source of David's being; but, in the name of common sense, how could he be David's *offspring?* And on the other hand, if he possessed the HUMAN NATURE *only*, he could then be David's offspring. But here again, how could he be David's *root?* the source of David's being? But possessing, in union, both the Divine and human nature, he can say, as he does say, "I am the ROOT *and* OFFSPRING of David, and the bright and morning Star!" "Rising," as one remarks, "in his incarnation, he introduced the gospel day;—rising, in the influences of his spirit, he introduces the day of grace and comfort in the soul;—rising, in power, he will bring on the latter day glory;—and rising, at last, in his appearing to judge the world, he will usher in the coronation day—the day of a blest eternity!" Bright and morning star! Rise upon my soul! Star of hope to the dying sinner! Star of hope to a sinking world! O! shine upon this waiting crowd! O! shine upon this heart of mine!

## CHRIST THE LORD OF THE SABBATH.

We recommend to our readers a careful perusal of the following well written article, on a most important topic—We take it from the Evangelical Magazine for May. The writer's remarks relative to the continued observance of the Sabbath, notwithstanding the attempts that have been made to abolish or desecrate it, are worthy of the particular notice of Christians in the United States, at the present time. The government of our country has desecrated, and steadfastly persists in desecrating the Sabbath, by the transportation of the mail and the opening of the post offices on this holy day. Let this only serve to render those who truly fear and love the Lord of the Sabbath, more careful, more strict, more spiritual, and more prayerful in the spending of holy time—more strict individually and in their families, and more prayerful, especially for those who misspend and profane the Lord's day, and for a general reformation.

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Our Lord's claims to supreme authority were put forth in a very different mode from that in which the pretensions of men are advanced. They were never made in ostentation or vain glory, but in a manner worthy of him who was meek and lowly in heart; and, when he felt himself called to the avowal, it was done not with hesitation and reserve, but with the firmness of conscious majesty and sovereign power. The necessity which required the disclosure was such as made silence impossible. It was when the insolence and falsehood of his enemies behooved to be repressed, the course he was pursuing to be vindicated, and the hearts of his disciples encouraged amidst fear and peril, that he bore witness to his equality with God. Thus, when charged with blasphemy in forgiving sins, he said, "That ye may know that the Son of Man on earth has power to forgive sins, he said to the sick of the

palsy, Man, take up thy couch, and go into thine house; and he did so immediately, and went into his own house glorifying God." And then when charged with conniving at the profanation of the Sabbath, because he censured not his disciples for plucking a few ears of corn when they were hungry, he states, "that acts of necessity and mercy were sanctioned of heaven on that day—that the Sabbath was made not to punish or oppress man by superstitious rigour and austerities, but to bless him with light, rest, and peace, and that the Son of Man was Lord of the Sabbath."

Christ showed himself Lord of the Sabbath by asserting its true character in opposition to the restrictions imposed on it by the Scribes and Pharisees. Placing religion in outward forms, and sanctification in external ablutions, these hypocrites attached no importance to the state and exercise of the heart. The most needful offices of humanity they avoided as a work which desecrated the Sabbath, and gave to the selfishness and avarice of their conduct the epithet of strict piety. But Christ showed in his conduct his abhorrence of such base scruples, enriched the Sabbath by his lessons and deeds of mercy, and inculcated that the great duty of that day was to go to God as our exceeding joy, and to walk with our brethren in the light of the Lord. An impostor would have laboured to exceed them in austerities, and would have shrunk from the abuse which liberality of conduct would have drawn down on him; but the Lord Jesus disregarded their censures, and delighted to act a part suited to the character of the only begotten of the Father, full of grace and truth.

Christ showed himself Lord of the Sabbath by changing the time of its observance from the seventh to the first day of the week. That this was done by our Saviour is evident from the fact of the meetings for religious worship being held on that day by the early Christians; and this they would not have done without some express intimation of our Lord's will. During the forty days that he continued on earth before his resurrection, this was, doubtless, one of the things pertaining to the kingdom of God which he made known to them; and in their assemblies on that day he came to them, and favoured them with the kindest assurances of his grace. Attached as the apostles and early converts among the Jews were to the letter of the Mosaic law, the adoption of the change so instantaneously and cheerfully, without a scruple, and without a murmur, must have been owing to the full conviction of its divine authority.

The worship of the Sabbath is according to his appointment and regulation. He hath abolished the rites and offerings of the former economy, and hath substituted in its place a service more simple, easy, and spiritual. By his ordination repentance and remission of sin are on this day preached in his name; in that name supplication, prayers, intercessions, and giving of thanks, are made for all men; and in the dispensation of baptism and the Lord's Supper, we are led to the blood of sprinkling, and to that dedication of the heart to his love, and of the life to his service, which is the whole duty of man. He claims all its moments, and he can bless them all; and the services in which they are to be occupied, while they are characterized by a pleasing variety, do all point in their object and spirit to Him who died, rose again, and revived, that he might be the Lord of the dead and of the living.

He has maintained the observance of the Sabbath. When we think how many institutions have passed away which were strongly rooted in public affection, and which were supported by all the influence of

secular power, and how the Sabbath still exists in such veneration and observance, we must be convinced that it abides by aid more than human. Against it the pride, the folly, and the avarice of man have combined all their power to abolish it; persecution hath issued her edicts, filled her dungeons, and raised her scaffolds; infidelity hath poured forth her cavils and sarcasms, and licentiousness hath decked her paths with roses; yet still in all places there are many who call it a delight, the holy of the Lord, and honourable, and we are assured that it will continue as long as the sun. It is most absurd to ascribe its continuance to the temporal power employed to guard it, for that power can exercise no influence on that spiritual worship which is its essence, and can only check those outrages on its rest and rules which would endanger the peace and welfare of society. It is the influence of religious principle which calls for the repression of such disorders; and that Christianity had a power to maintain its ordinances independently of the elements of the world—nay, in opposition to them when they are marshalled against it—is evident, from its progress and triumphs for so many years in the early times, when the observance of the Sabbath was the mark which directed to their assemblies the feet swift to shed blood, and the day of rest was the special day of martyrdom. While Christians, therefore, may warrantably apply to civil rulers for the prevention of those excesses which are so hateful to the quiet of the land, they must raise their eyes to Christ for that influence without which the help of man is vain, and with which the church is secure against all the art and fury of the gates of hell.

It is this day which he especially blesses. As there are periods and occasions which kings delight to distinguish by their munificence, so the Sabbath is a season in which the king of Zion dispenses his blessings most amply. It is the day on which he most frequently gives to the repenting rebel the assurance of pardon, confers marks of honour on those who have been zealous in his service, loosens the bonds of the oppressed, cheers the hearts of the sorrowful, and strengthens and prepares the faithful for arduous duties. In other times there are drops from heaven, but on this one there are showers of blessing. It is the day of his coronation in the churches, and the day of the gladness of his heart.

He is Lord of the Sabbath, for at his command it will close. It will close to every individual at death. The period hastens on when our last Sabbath will dawn, and our last entrance into Zion's gates shall be made. It will dawn for others, but not on the night of the grave. They will open for others, but it is not to the dead that the call can extend, "Go ye up to the house of the Lord." There is no man that hath power over the spirit to retain the spirit, nor over time, to retain it; neither hath he power in the day of death to deliver from it, or to retard it. Oh, it would be wise for us to associate the opening grave with the opening sanctuary, and the voice of the gospel with the silence of death!

And at Christ's command the Sabbath shall finally close as to all. It is from him the angel shall receive his mandate, who shall lift up his hand and swear by him that liveth for ever and ever, that there shall be time no longer. Among the seasons of anxiety, the nights of sorrow, the eras of glory which that proclamation will terminate, there are none so important as the Sabbath, and no knell so solemn as that which announces its close.

And he is Lord of the Sabbath, for to him men shall give an account

of the manner in which they have employed it. This will form a most essential theme of inquiry on that day, when God shall judge the secrets of men's hearts by Jesus Christ, according to the gospel. And let us think what shame and tears will fill those who on that day went not beyond bodily service, who spent it in brutish sloth, wasted it in scenes of dissipation, or insulted it in open profanity! Oh, what evidences will deserted closets in their dwellings, their empty seats in the sanctuary, the house of mirth, or the scene of idle saunter or gay display, furnish of their impiety! And what is the doom that awaits them? "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Then the great day of his wrath is come, and who shall be able to stand? But for the purer observers of the Sabbath the sentence of mercy is fixed, the song of salvation is preparing, and an everlasting rest remains. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

These remarks should lead us to cherish high impressions of the character of Christ. What mere man, however eminent in office or in piety, ever presumed to call himself lord of any rite of religion, though of lesser importance? Moses never styles himself lord of the ark or tabernacle, or of any of the ceremonies of the most holy place; but Christ calls himself Lord of the Sabbath, and is to be honoured as we honour the Father. It is impossible to explain the high character of Jesus consistently with his humility and with truth, but by admitting his supreme power and Godhead. Let us keep the Sabbath as a monitor of his authority, and as a memorial of his grace.

Let us look to him, as Lord of the Sabbath, for the grace which is requisite for its devout observance. His stores are inexhaustible, and his heart is as kind as these are ample. Let the sanctification of the Sabbath be the first lesson of the young, and its value be the last testimony of the old.

And let us on every Sabbath evening, as we retire to rest, call ourselves to account for the manner in which we have spent it. What conscience condemns let us carefully avoid, and in what it approves let us labour to abound more and more. Unless this is the case, such examination will only aggravate the horrors of our final account. Much reason have we to close our eyes on the Sabbath evening in tears, that of holy time we have lost so much, that with it we have trifled so long. Let us be wise for the time to come, and, when we give in our last account, may we be able to say, "I was in the Spirit on the Lord's day," and may the Judge of all find us complete in him!

H. B.

## EXTRACTS.

### *The Sun an Emblem of its Creator.*

"There is one circumstance in reference to the sun that has for many years been very instructive and consolatory to my own mind, in

connexion with my Maker, which I do not remember, through all these years, ever to have introduced, and which may yet be very suitably introduced now; and that is—there is this great peculiarity in reference to the sun, that you cannot bear to look at it; you know that it exists; you are sensible of the importance of it to the world; you see its light, you feel its heat, are perpetually enjoying the beneficial effects of it—but you cannot bear to look at the sun itself; if you were to make the attempt it would in a few moments dazzle and blind you; and it is the only object in nature that you cannot bear to look at; you can perceive and enjoy it only in its effects. It appears to me that, in this view, it is a most striking and unique image of its Maker. This is exactly our case mentally and spiritually with respect to God. We are as sure as we are of our own existence that there is a God. The heavens declare his glory.

'A thousand starry beauties there,
A thousand radiant marks appear,
Of boundless skill and power divine.'

We see him in the operations of his hand every where about us; converse with him in his providence and his word; perceive him in ten thousand beneficial influences; but we cannot bear to look directly at God. When we think of his essence—the essence of his nature, as never beginning to be, as every where present, we are confounded, overpowered, buried, and lost in our thoughts. Hence he himself says, 'My face shall not be seen:' 'No man can see my face and live;' 'Who can by searching find out God?' 'Who can find out the Almighty unto perfection?' Looking at the divine essence is gazing at the sun; we are soon blind; and I do think it literally true, that if it pleased God to let loose a full thought of his essence upon the human soul, it would literally crush it, as completely as a globe of adamant, if it were to fall upon the body, would crush that. No created mind can bear a full thought of God."

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### *The Distinguishing Character of Sinners described, and their Ingratitude and Folly remonstrated against.*

"If a person were to come to me and say, 'You had two of the kindest parents that ever nourished or loved a child, but your whole business seemed to be to slight them, and break their hearts; and I really believe that your behaviour helped to bring their grey hairs with sorrow to the grave,' I think such a charge, if conscience told me there was foundation for it, would go through me like a dagger; I could hardly bear it. And yet, perhaps, to some here, this charge comes home in a more just and aggravated sense, in regard to one greater, and kinder, and nearer, than the fondest and most affectionate parent that ever breathed. I mean Him who is the breath of your nostrils, the health of your countenance, and the life of your souls; to whom you owe the mercies of your birth, the tenderness of your parents, and all the blessings of your early days; I mean Him who sent you every penny you ever possessed, every morsel you ever ate, every garment you ever wore, every hour's rest you ever enjoyed, every friend that ever smiled upon you, and every agreeable sensation you ever felt. I mean Him who is constantly about your paths and your bed, has always been the guardian of your sleeping and your waking hours; who has been providentially with you, and blessed you through all the

stages of life, all the changes of life, all the dangers of life, all the trials and sorrows of life, and is now throwing a thousand blessings from the inexhaustible storehouse of his goodness before you and around you. This is the Being I mean, who has sent you instructive parents, praying friends, faithful ministers, interesting providences, regular Sabbaths, and put into your hands the oracles of eternal truth and salvation. I mean Him, my friends, whom you least like to think of; I need not say Him whom you think it the greatest hardship to serve—think it a drudgery and task to worship—think much of spending a quarter of an hour in his presence and converse—deem his day a weariness. I mean Him whose enemy you are cherishing in your hearts, and giving to that enemy your time, and strength, and powers, and privileges, and blessings. I mean Him! And, oh! do you then requite the Lord? Has he not been a Father to you? Well might he call upon the heavens and the earth to be desolate, because having thus nourished and brought up children they had rebelled against him."

## ON A PARTICULAR PROVIDENCE.

In the Christian Observer for May, there is "A Sketch of the Life of Lord Teignmouth," the late distinguished president of the British and Foreign Bible Society—an office which he held from the origin of that noble institution to the time of his death—a period of about thirty years. In this sketch there are several quotations from papers which his lordship contributed, during a series of years, to the Christian Observer. We extract one on "a particular providence." We shall also be indebted to this sketch, for an account of the closing scene of his lordship's exemplary life.

"A particular providence seems discernible in effects which cannot be traced to visible causes, or which do not appear to correspond with them: as in cases where men act without apparent motives, or from what is called chance; in the preservation of individuals by modes extraordinary, unforeseen, and improbable; in unexpected recovery from sickness, or relief from misfortune; in the prevention, discovery, and punishment of murder, and other atrocious crimes; in the fatuity which makes criminals furnish the means of their own detection, or in the remorse which leads to the confession of their criminality; in the retribution which follows the perpetration of crime under circumstances unconnected with it, and at very distant periods; in the stings of a wounded conscience; in remarkable dreams; in the effects attending profane imprecations; and in the mode in which premeditated evil recoils on the contrivers; of all which, instances might be collected from historians and biographers. We often see a particular providence remarkably exemplified in the preservation of children and of drunkards, as well as of other individuals incapable of providing for their own security.

"It has sometimes happened, that a determination apparently casual, and seemingly of no importance—such, for instance, as the preference of one road to another—has saved the life of an individual, and has led to great moral consequences. There are cases related, in which the purposes of men have been unaccountably overruled; and occurrences of great moment have sprung from a direction given to the mind, of which it was at the time unconscious. God 'goeth by me, and I see

him not; he passeth on also, but I perceive him not.' (Job ix. 11.) There are few people, but the most careless and profligate, who can recollect the occurrences of their lives, but will in some of them see reason to acknowledge providential interpositions, by which they have been rescued from dangers and temptations. 'God speaketh once, yea twice, but man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth on man, in slumberings on the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword.' (Job xxxiii. 14—18.)

"The doctrine of supernatural suggestions, which may be considered as proceeding from a special providence or special grace, is established by various passages both in the Old and New Testament. In the latter we read, that when our Saviour sent forth his Apostles to preach to the lost sheep of the house of Israel, he warned them that they should be brought before kings and governors for his sake, for a testimony against them and the Gentiles: he instructed them at the same time to take no thought what they should speak, for it should be given to them in that hour what they should speak; adding, 'For it is not ye that speak, but the Spirit of my Father which is in you.' From the Acts of the Apostles we further learn, that Paul and Timothy 'were forbidden of the Holy Ghost to preach the word in Asia;' and that when 'they essayed to go into Bithynia, the Spirit suffered them not.' And in the case of temptations or trials, St. Paul tells the Corinthians, 'God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.'

"But the capacity to distinguish supernatural suggestions from the dictates of our own understanding, is not inherent in us, nor always imparted. Neither is it necessary: a pious mind will feel the deepest gratitude to the Almighty, for every danger escaped, or temptation resisted, or blessing received, whether it be owing to that prudence which is the daughter of religious fear and knowledge, or to the immediate act and inspiration of the Deity; in either case, he knows that the security or the enjoyment proceeds from the care and appointment of his heavenly Father.

"The incapacity of man to distinguish special from ordinary operations of Providence, occasions the principal difficulty attending the doctrine, and has led some to impiety, and others to superstition. Some pious men deeply impressed with the truth of the text, that 'not a sparrow falls to the ground without our heavenly Father,' not only consider themselves, and justly so, under the guidance of Providence, but expect a special and extraordinary assistance and direction in the most common and trifling occurrences. There are others of a very different character, who conceive all events to be linked together by the indissoluble chain of cause and effect, and thus, in fact, deny the existence of Providence altogether.

"It is not uncommon to read in the writings of some pious men, instances of particular interpositions of Providence on the most trifling occasions;—thus, in an account published by some of the earliest religious emigrants to America, it is presumptuously stated, as a remarkable passage of Providence in their favour, that 'God was pleased to sweep away great multitudes of the natives by the small-pox, before they went thither, to make room for them.'

"These misconceptions, on so awful a subject, must be imputed to the deceitfulness of the human heart. If, on the one hand, it be absurd to admit the operation of chance—if it be irreligious to forget for a moment our dependence on God, and impious to exclude or limit his interference in human affairs, or to suppose that any events can happen without his knowledge and permission; it seems, on the other, arrogant to appropriate to ourselves, as special, dispensations which, for aught we know, may take place in the ordinary course of his natural or moral government; or, even supposing them special and extraordinary, may proceed from motives which we cannot penetrate, and may be referable to causes or consequences distinct from our concerns.

"It is nevertheless undeniably true, that those who make the Scriptures the rule of their conduct, and pray constantly and devoutly for the guidance of the Holy Spirit, may be said to enjoy the Divine protection in an especial manner. They are less exposed to the common temptations and accidents of life; and they have strength in time of need to oppose them. They have an inward monitor to direct them—a conscience enlightened by the word of God, and by his Spirit which dictated it; and they will escape a variety of seductions, which involve others in worldly and criminal embarrassments: 'I Wisdom dwell with Prudence.' All this, however, may be considered as falling within the ordinary rules of Providence—God blessing the means which he requires us to use for enjoying his protection; and in this sense it is most true, that godliness is profitable unto all things, having the promise both of this life and that which is to come.

"But if, by a mistaken notion of their dependence on God, pious men should expect the laws of his natural or moral government to be suspended in their favour; if they should presumptuously expose themselves to dangers and temptations, from which they can only escape by a miraculous exertion of his power, they adopt an extravagant opinion for which there is no warrant in Scripture, and may be said to tempt the providence of God. It is at the same time true, that they may yet be saved by it.

"We must also remember, that as the Almighty causes the rain to fall and the sun to shine both on the just and the unjust, so good men as well as bad are exposed to the usual accidents of life, and must adopt equal vigilance and precaution against them. Although God keepeth the feet of his saints, he has no where promised them an exemption from common calamities. Pain, infirmity, and disease, are the lot of all the children of Adam. The tempest which overwhelms the vessel in the ocean, the hail which mars the labours of the husbandman, the earthquake which destroys the city, and the pestilence which depopulates whole provinces, comprehend in their devastations the just and the unjust."

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*From the Christian Observer.*

## THE FIRST MOMENT IN HEAVEN.

*"Absent from the body—present with the Lord."*
*"Carried by angels into Abraham's bosom."*

Where am I? gentle strangers, say;
I pray you speak me fair.
This brightness, is it earthly day?
This fragrance, mortal air?

My couch was dark, disturbed my rest;
But now all pain is o'er:
A bitter pang my heart oppressed;—
I can recall no more.

I left the mourners round my bed;
My children too were near;
My gentle wife, who thought me dead,
Will joy to find me here.

For all things here thrice-happy seem,
And beautiful to view.
Is it a dream? Yet 'tis no dream
That I am happy too.

I could not smile, I could not speak,
I could do nought but feel:—
This gale hath fanned my hectic cheek
These balms my spirits heal.

I hunger not; no more I thirst,
Nor feel the scorching ray;
I lave where living waters burst;
My tears are wiped away.

Some cherub seems my soul to waft;
Cooled is my parched brow;
No more I taste the nauseous draught;
I can breathe freely now.

Where am I? gentle strangers, tell;
And who are ye, I pray?
Is this the palace where ye dwell?
What king do ye obey?

Why do I see before yon throne
Those radiant Spirits seven?
On earth such brightness was unknown;
—Sure I must be in heaven!

I left of late a restless scene
Of falsehoods and of snares;
But here, this undisturbed serene
No hollow aspect wears.

Ye would not mock your stranger guest:
That soft and heavenly smile
Tells me this is a place of rest,
A world unknown to guile.

These robes of white, this wand of palm,
The crown that decks my brow,
All, all, are real;—no baseless charm,
No phantom cheats me now.

Seraphs who bask in realms of light—
That name I sure may say—
The world I left was sometimes bright,
But, oh! it smiled to slay.

My vest was soiled with mortal blame,
My eyes wept many a tear;
But I have doffed those robes of shame;
I feel no sorrow here.

Weeping, long ere the cause I knew
Why infant tears abound,
I early felt that sorrow grew
On sin's unhallowed ground:

And as in childhood's budding years
Guilt quailed at conscience' voice,
A thousand new mysterious fears
Forbad me to rejoice.

Then manhood came, with cares o'erfraught,
And girt with Passion's train;
And all one painful lesson taught,—
That earth, though fair, is vain.

"To make it thy repose forbear,"
A voice this heart addressed;
"Come unto me with every care,
And I will give thee rest."

Thus guided to the Saviour's cross,
Pardon and peace were mine;
And I could smile at worldly loss,
If God propitious shine.

A few short years on earth I toiled,
Then laid me down to die;
—Ye know the rest: from death assoiled
Ye bore me to the sky.

For well I now view where I am;
Unveiled all heaven I see;
There is the Throne; and there the Lamb;
Angels and saints are ye!

Souls of the just, I know you all:—
Martyrs, and holy men,
Abraham, and David, John, and Paul,
And many a friend, I ken.

For friends I had, who trod on earth
The path that leads to heaven;
To whom to share this second birth,
And joy this joy, 'tis given.

But 'tis not seraph, friend, or saint,
Can make a heaven to me;
All other glories are but faint;
My Saviour would I see.

Though rich your crowns, though bright your files,
And sweet the strains ye sing,
I ask for more than angel smiles;—
Oh lead me to your King.

Him while on earth unseen I loved;
Awaiting this blest place,
Mortality's dark veil removed,
To view Him face to face.

But hark! what descant greets my ear!
What strains seraphic flow!
To join those notes I need not fear,
Preluded oft below.

"Worthy the Lamb" was then my song,
As tearfully I wended;
And shall I not the strain prolong
Now all my toils are ended?

To Him that sitteth on the throne,
And to the Lamb, for aye,
Who did create, who did redeem,
My grateful song I'll pay.

On earth, when vexed with anxious cares,
Or worn with restless toil,
Exposed to warring passion's snares,
Or chafed with life's turmoil;

Maligned by Falsehood's subtle pen,
Too strong for truth alone;
Grieving o'er sins of holy men,
More grieving o'er my own;

'Midst worldly frowns, or anguish sharp,
Or dangerous wilds untrod,
'Twas sweet to seize the sacred harp,
And commune with my God.

And if on earth such joys were mine,
Though jarred too oft its tone,
Those melodies shall I resign
Where discords are unknown?

Here, ever-tuned, the joyful shell
Resounds one deathless theme,—
His love who from the depths of hell
Did captive man redeem.

"Worthy the Lamb" was erst my theme
As on towards heaven I wended;
No other strain would I prolong
Now all my toils are ended.

S. C. W.

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## Obituary Notices.

### CHRISTIAN CHARACTER, AND CLOSING SCENE OF LIFE, OF LORD TEIGNMOUTH.

During his most arduous employments Lord Teignmouth never neglected his domestic duties. In the bosom of his family, and among the numerous branches of his relatives and connexions, he was known, beloved, and venerated, as the husband, father, brother, friend, whose looks, words, and actions, indicated steadfast, unvarying attention, and judicious friendship. His servants regarded him as a parent, and the poor as a kind and constant benefactor. The eminent consistency of Lord Teignmouth in the course of public and private virtue, must be ascribed to that faith in his Saviour, and to that humble dependence on the assistance of the Holy Spirit, which he diligently sought during the period of his highest elevation in India, and which constituted his strength, his solace, and the mainspring of his exertions and of his excellence in the severe domestic afflictions with which it pleased God to visit him, no less than in the difficulties in which his public proceedings were occasionally involved. As his sphere of active usefulness contracted, his mind became gradually concentrated in the pursuits of religion, in the duties of prayer, meditation, and the study of the Scriptures. His theological reading was extensive, and gradually, in part, supplanted the pursuit of general literature. He was alive to passing events, and his remarks on their bearings and probable results were characterized by singular sagacity. His health had much improved during the latter part of his life; but at the close of the year 1832 it received a shock from illness from which it never recovered; and during the following spring his Lordship suffered considerable internal pain, apparently produced by indigestion. This was happily removed by the remedies employed; and the pure and invigorating air of Hampstead, whither he temporarily removed during the following summer, restored his strength, when a severe attack of illness nearly terminated his existence. He believed that his end was at hand, and gave directions respecting his funeral, and the disposal of part of his personal property. But it pleased God to spare his life till the fourteenth of February of this year, the forty-eighth anniversary of the day of his marriage; during which period his mind was habitually employed in preparation for his approaching removal to his everlasting rest, in humble and entire dependence on the mercies of his Saviour. An occasional depression of spirits, produced by bodily languor, of which he complained, disappeared during the few last weeks of his life: his state was that of calm, peaceful, blessed hope. At length, surrounded by his family, on whom he had bestowed again and again his affectionate benedictions—retaining till nearly the last moments a clear and tender remembrance of all his relatives—he resigned his spirit, without a sigh or struggle, into the hands of his Creator and Redeemer. His mortal remains were interred on the twenty-first, in a family vault under Marylebone Church.

And here we might close the curtain around that peaceful bed; for,

knowing how such a man lived, it is of little comparative importance to inquire how he died, since the languors and agonies of dissolving nature often weigh down the immortal spirit, and afford no certain index of the addictions of character, and no sure presage of the destinies of the soul; but, remembering his Lordship's own remark respecting the dying hours of his friend, Sir William Jones, and the mournful interest with which the public would have listened to the affecting recitals of the parting scene, we will not deny ourselves or our readers the interesting record of his Lordship's death-bed, as disclosed by his relative, the Rev. Mr. Anderson, in the discourse delivered on the Sunday after his funeral, and which has been published at the request of his congregation; more especially as the statement incidentally includes some very interesting particulars respecting his Lordship's religious character, which more than confirm all that we have stated in the preceding narrative.

Mr. Anderson mentions, in the first place, that Lord Teignmouth was accustomed to offer up his prayers at the Throne of Grace with much fervour and importunity. For many years of his life he was known to be engaged three hours every day in the exercise of private prayer; and it was his custom to retire for his evening devotions at five o'clock in the afternoon, in order that he might perform those holy exercises before a sense of weariness or fatigue should oppress his bodily powers, and thus impede the aspirations of his soul towards the gates of heaven. From these secret communings with God he always came forth into his family, like the Jewish lawgiver of old, with brightness in his face, as well as with the law of God in his heart; and showing, by that heavenly-mindedness which marked his whole conversation, how earnest had been his prayer that the same "mind might be in him which was also in Christ Jesus."

Mr. Anderson mentions, in the next place, that lively faith in the Lord Jesus Christ which formed the groundwork of his obedience, and which he laboured to cherish by such earnest, persevering prayer. On the second day after Mr. Anderson's arrival at his house, in the course of a long conversation at the close of his morning devotions, he expressed some apprehensions as to the reality of his faith, because he was unable to perform his devotions with that entire collectedness of mind, and that sustained attention, which it had been his privilege formerly to enjoy. Mr. Anderson observed to him, that the feeble state of his bodily frame was obviously unequal to that intense exertion, both of mind and body, which his devotional exercises demanded; and then, with the view of enabling him to judge for himself whether the distraction of which he complained arose from weakness of faith or only from languor and debility of body, he entreated him to consider what was the view which he habitually entertained of his own natural condition, of the Divine holiness, and of the infinite mystery of redeeming love. In reply to these questions, he spoke with great energy and earnestness of his deep and abiding conviction of the utter misery of our fallen state, and of the strength of indwelling sin in his own heart. He then described his ardent longings after higher degrees of that holiness which is only another name for true happiness. And he said, in conclusion, with solemn emphasis; "It is my continual prayer that I may always be looking to Him who of God is made unto me wisdom, and righteousness, and sanctification, and redemption; and that, delivered from the guilt of sin by His atoning blood, clothed with the robe of His righteousness, and partaking of the blessed and sanctifying in-

fluences of the Holy Spirit, I may be permitted to join hereafter, with angels and archangels and all the company of heaven, in lauding and magnifying God's holy name, evermore praising him, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: glory be to Thee, O Lord most high."

He said, a few days afterwards, "I loathe and detest every species and every degree of sin, as the transgression of the Divine law, and as an offence committed against the majesty and holiness of God. I trust that I do indeed repent of all my transgressions. But I do not trust in my repentance. No! I look only to the blood of Jesus for pardon and for peace."

On the Sunday before his death, he said to his beloved partner and his children, "I feel that I am resting upon the right Foundation; and I can now leave you all rejoicing."—*Christian Observer.*

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MINISTERIAL CHARACTER AND TRIUMPHANT DEATH OF THE REV. GEORGE W. ASHBRIDGE, OF LOUISVILLE, KY., *who departed this life April 27th*, 1834.

In the mysterious providence of God, an unusual number of the most active and promising young ministers of the gospel in the Presbyterian church, have been removed by death, within the last two years. We take the following very interesting article, from the funeral sermon occasioned by the death of Mr. Ashbridge, and delivered in the pulpit which he occupied and to the people of whom he had been the pastor, by the Rev. Joshua T. Russell, May 11th, 1834.

From the age of fifteen years, when our deceased brother first consecrated himself to God, and united with his visible church upon earth, up to the very hour of his translation to the church triumphant in heaven, he was enabled by divine grace, to which he ever loved to acknowledge himself a peculiar debtor, steadily to persevere in a life of practical godliness. Although he was often heard to lament and mourn over the remaining corruption of his own heart, over his unbelief and unfruitfulness, yet, in the estimation of those who knew him best, he was a consistent, growing Christian, and the uniform tenor of his life and conversation was such as became a minister of Jesus Christ. His piety was pure, enlightened and energetic, and exhibited itself far less in professions of zeal, than in acts of obedience. Unquestionably his love to the Saviour was glowing, and ardent, for such affection only would have accorded with the temperament of his soul; and I am satisfied, also, that his repentance was genuine, and oft repeated in secret, and his faith firm and vigorous, and yet, as a Christian, he was distinguished, most of all, for his *kind* and *benevolent*, and *holy actions*. He loved, in humble imitation of his divine exemplar, to be "*going about doing good*," and verily he seemed to regard it as his "meat," and his "drink," to *do* the will of God his heavenly Father. *Benevolent action* seemed to constitute the very element of his soul as a Christian, and it was this especially, which distinguished and adorned his course as a minister. The preaching of the Gospel was obviously his appropriate work. He was "apt to teach," a workman that needed not to be ashamed, "thoroughly furnished," and he gave full proof of having been "called of God as Aaron was." He preached the Gospel faithfully and in its simplicity—"in season, out of season—publicly and from house to house;" and in this delightful "labour of love," his

whole soul was engaged and occupied. He conscientiously adhered to the "form of sound words" recommended by an inspired Apostle, and in the expression of his religious opinions, both in private and in public, while he scrupulously respected the rights and liberties of others, he freely and fearlessly exercised his own; nor did he ever hesitate to avow and vindicate his esteem and veneration for the distinguishing doctrines of the Reformation, as collected and exhibited in the standards of the Presbyterian Church.

The style and manner of his ministrations in the sacred desk were highly popular and persuasive. His compositions were pure, chaste, classical, nervous—generally rich in thought, in arrangement methodical and perspicuous, and not unfrequently ornamented with chastened figures, and appropriate classical allusions and illustrations. The intonations of his voice were various, smooth, sweet and melodious. His gesticulations were natural, easy, and graceful—and his address was solemn, animated, fervent and impressive.

Thus invested, as our beloved brother was, with talents and gifts and graces of a high and commanding character, and consecrated as they all were by piety so unquestionable and elevated, he could not, he did not fail to secure the attention, the admiration, the affection of those who enjoyed his ministry. His usefulness however, as a minister, was by no means confined to the pulpit. In the deliberative councils of the church, his efforts and his influence were powerful and salutary; and in defending, patronizing and recommending to others her Literary, Theological, and benevolent institutions, his energy, liberality, and perseverance were, in the highest degree, commendable and worthy of imitation. But after all, my dear hearers, it was in the very midst of his own beloved flock,—in your social circles, by your firesides, when engaged in the all important, peculiar, and appropriate offices of *a Pastor, a spiritual Shepherd*, that our lamented brother presented the most perfect developments of the tender, generous, amiable, elevated sympathies and affections of his guileless, sanctified heart. In the praying circles of the saints, it was his constant practice to be present; and he seemed to regard it as his delightful privilege to participate deeply in their hopes and fears, in their sorrows and joys, in their supplications, and thanksgivings. For the *tender lambs* of his flock, he provided, in rich abundance, the "sincere milk of the word;" and this was regularly imparted to them in the Sabbath School, and in catechetical and Bible classes. If his watchful eye ever discovered, in the distant wilderness, a tempted, disconsolate and deserted wanderer from the fold, like a vigilant and compassionate Shepherd, he sought and pursued him in the vale, and on the mountain top; and, when the lost was found, he kindly bore him homeward, with songs of thanksgiving to his God. His anxieties, his cares, his footsteps, were in every place, where the people of his charge were to be found, whether they were in affluence or poverty—in prosperity or in adversity—in health or in sickness—in happiness or in wo. He was the counsellor of the young, the supporter of the aged, the advocate of the oppressed, the friend of the widow, the protector of the orphan, the benefactor of the poor, the comforter of the afflicted, the willing messenger of mercy, and hope and salvation to the sick and the dying. Yes, my hearers, it was probably about the sick beds of a family now before me,—then in deep distress in consequence of the ravages of an infectious disease, and the incursions of death—it was there, I say, in the place of danger, in the chamber of disease and affliction, by his frequent visits, and by his un-

wearied attentions, that he laid the foundation of his own sudden and lamented dissolution. But why *lamented? Why!* People of his recent and beloved charge! we *lament*, not for the *dead*, but for the *living*—not for your *ascended Pastor*,—but for *you*, the bereaved members of his flock. For a Christian "to *die*, is gain:"—and such gain is his who lately ministered before this holy altar, for he was a Christian—an "Israelite indeed, in whom there was no guile." Yes, for *him* "to die, is gain." To assure ourselves of this, let us revert, in conclusion, to *his dying conflict*, and *his final victory* over nature, earth, the grave, death, and hell.

Three weeks ago, this morning, in the character of God's ambassador, the beloved ASHBRIDGE stood before you in this sacred desk, and unconsciously indeed, both to you and to himself, but nevertheless truly, delivered to his assembled congregation, his valedictory address, his last official message from God. He was then apparently in perfect health. His manly form was finely nerved and vigorous, and the current of life flowed onward, with lively, energetic, and rapid career. When he passed out from before the altar, with lighted countenance and steady step, the melancholy thought occurred to no one, that the man of God was to tread these earthly courts no more for ever!—that the people of his charge, as he cheerfully mingled among them by the way, were receiving from their spiritual shepherd, his last greetings of friendship and affection! No! it could not have been imagined, and yet it was even so. The elements of mortal disease and sudden dissolution were then secretly effecting the work of destruction within him, although he knew it not. On the Tuesday evening following, he became conscious of some slight disease in his system, and his rest during the night was somewhat interrupted. The next day, his illness, which had before been regarded merely as the effect of a slight cold, contracted by the fatigues and exposures of a communion season, attended in a neighbouring congregation the preceding week, assumed a serious aspect; and on Thursday, it began to develope itself in the form of scarlet fever, and awakened some concern in his vigilant physician. On Friday and Saturday, the power and malignity of the disease were greatly increased; and the anxieties of his devoted companion became painfully alarming. A council of physicians was called, and the melancholy but irresistible conclusion of the hasty conference was, that the speedy dissolution of their revered patient was inevitable. The clock had struck ten on Saturday evening—and less than *twenty hours of probation* remained—when, urged by the fond partner of his bosom, who had discovered his danger, and sought from God fortitude and grace to meet the painful crisis, his physician* approached his bedside, and tenderly, with a palpitating heart and tearful eye, and quivering lip, communicated the certain, fearful, startling intelligence, that the *hour of dying was at hand.* This was the first intimation of immediate danger. The tidings fell upon his ear like a sudden death-knell!—but, they failed to awaken either grief or fear, or even painful agitation. For a single moment, in eloquent silence, he paused!—and, in the impressive stillness of that fleeting moment, loosened all the ties which bound him to earth, and made a final transfer of his thoughts, his affections, his whole soul, to Heaven!—and then—fixing his animated eye upon the friend who had just communicated the intelligence of his approaching dissolution, and grasping his hand with the eager-

* Dr. J. P. Harrison.

ness and love of a dying saint, he said—"Tell me, doctor, tell me truly —*how long can I last?*" "Possibly, till to-morrow—not longer," was the solemn reply. "Now," said the man of God to three friends,* who were bending over his couch at the moment—"*Pray*"—"*each* of you offer a plain, short prayer to God." When this was done as he had requested, and the third praying brother had uttered his Amen—he broke forth himself in audible, eloquent and impassioned tones—and in a brief, fervent, elevated invocation, he besought for his congregation—for his friends—for his infant children—for his bosom companion—for his own departing soul, the grace and benediction of his covenant-keeping God—*from my sins and from my duties, oh my God, I flee—to the perfect, finished righteousness and atonement of the Lord Jesus Christ.*"—"Into thy hands, blessed Saviour, I commit my body and my spirit." Such were some of the very words of his prayer! And, ah! how widely different from the address of Adrian, the Roman Emperor, when dying, to his soul—"Whither, my soul! whither art thou going?"—how different from that of another mighty monarch expiring in despair —"Millions of treasure, for an inch of time!"

His prayer being finished, he called for his beloved wife, and she stood before him. Affectionately pressing her hand in his own, with tearless eye and unfaltering voice, as a husband and a father treading upon the confines of heaven, and rapidly rising to society in which earthly relations are superseded by the more endearing bonds which hold saints and cherubim in fellowship, he calmly, earnestly and with chastened ardour, addressed his still youthful companion—the mother of his infants. He spoke to her bleeding heart words of encouragement, comfort and consolation. He assured her of his own peace of mind—his hope in Christ—his joy in God—his willingness, nay, his irrepressible anxiety to die and be with Jesus—and of his sweet anticipation of meeting her again in heaven. He charged her to walk with God, to be humble, diligent, prayerful, faithful unto death,—and to train up his children in the "nurture and admonition of the Lord." He then fervently commended and committed her and the pledges of their mutual love to his covenant-keeping God, the widow's Judge, the father of the fatherless—impressed upon her lip his parting salutation, and bade her an affectionate and final *farewell!* This done—he rested for a moment—and then, at the hour of midnight, he requested messengers to be despatched in different directions to summon to his chamber a number of the members of his church and congregation, whose eternal interests were pressing heavily upon his benevolent heart, and as they were at length collected around him, and one by one drew near his dying pillow, he took each in turn, by the hand,—and whether he were old or young, saint or sinner, gay or serious, volatile or thoughtful, he gave to every one an appropriate address, rich with instruction, glowing with affection, and pre-eminently adapted to the peculiar views, sentiments, habits, trials, hopes, fears, and perils of each.

Thus the hours of his *last night* were fully occupied in holy, pious, solemn exhortations, designed for the spiritual good of the friends he was about to leave behind him—nor was his anxious soul even then satisfied—but he solemnly dictated a number of special messages, to be delivered after his death to absent acquaintances and friends.

Contrast, for a moment, my hearers, this affecting exhibition of undissembled piety, with the death-bed scene of one of the wisest and

* Messrs. Harrison, Bayless, and Hart.

most distinguished, and most virtuous of the ancient sages. Of the philosopher it is recorded, that his last hours were spent in undisturbed tranquillity, and in lively, familiar converse with his friends, on literary and moral subjects, and on the *probable* immortality of the soul; and while all around him were overcome with grief and bathed in tears, he calmly called for the poisonous cup which had been decreed to him, drank it without emotion, and ordering a trifling sacrifice to be made by his friends to Æsculapius, quietly expired. And *why* did the heathen sage thus die undismayed and peacefully? Why, my hearers? Simply because immortality itself was to him wholly problematical—and of the solemn retribution of eternity—judgment—heaven and hell, he knew nothing. But, to the living faith, and strengthened vision of our dear, departed brother, all these absorbing scenes were *present*, as sober, certain, everlasting realities!—and yet, he rose above the dread or fear of them—nay, he longed, he panted, he prayed, to meet them; he rejoiced in their near approach—he triumphed over them—and having achieved the victory, his last moments were spent in encouraging the saints, and pouring the tidings of salvation upon the ears of the perishing! *Socrates* died indeed, like a philosopher, longing after immortality, but Ashbridge like a Christian, aspiring and ascending to the paradise of God!

By the labours of the night, the remaining energies of the man of God were exhausted—his breathing and pulsations ceased,—and for a season it was thought that his spirit had risen silently, and without a struggle, to its place of rest. But as the light of another Sabbath sun fell gently upon his pallid countenance, he was once more aroused to intelligence and action. For a short time, the current of life returned with renewed vigour, and inspired a feeble hope in the bosom of surrounding friends, that he might, as it were by miracle, yet be preserved. Powerful remedies were eagerly applied, and importunate supplications were renewed in the closet, in the social circle, and in the house of God —but all in vain! It was soon ascertained that friendship and affection had erred in judgment respecting the purpose of God.

The *victory* of the dying saint had not yet been completed, and he was not fully ripe for his *triumph* in heaven. The new strength which he had received was not natural, but superhuman; imparted probably by some kind, ministering spirit from above, to enable him to *finish* both the conflict and the victory, in a way still more honourable to religion, and animating to the saints of God, than had yet been anticipated. From the disclosures which have been made by his afflicted companion since his death, it appears, that he had long since chosen the holy Sabbath, as the day for entering upon his final rest, and he had frequently made it a matter of special and fervent prayer to God, that this irrepressible desire of his soul might be gratified. His prayer was heard and answered, and he no sooner felt the risings of supernatural strength within him than he started from his temporary slumbers, and began to utter, in psalms and hymns, and spiritual songs, the praises of Jehovah Jesus, and the holy triumphs of his almost beatified soul. It was, indeed, the Sabbath; his last Sabbath; his chosen dying day; a glorious emblem; a precious antepast of heaven—and he spent it just as it became a dying minister of Jesus.

During nearly the whole of the day his intellect was regular and unclouded; and until about three o'clock in the afternoon, he was almost incessantly employed in prayer, praise and songs of victory and triumph. And then, as death drew yet a little nearer, and was beginning

to throw a paralysis over his rational and moral and physical energies, he was heard, first in feeble, and then in more audible tones, to exclaim, and it was the last distinct articulation which fell from his lip, while he remained in full possession of his reason—"Home—*home—I am going home.*" Amen.

## MEMOIR OF REV. J. P. CUNNINGHAM, LATE PASTOR OF PISGAH CHURCH, KENTUCKY.

A pamphlet of twelve pages, bearing the above title, has been sent us, containing a modest, well-written account of the estimable young ministerial brother to whom it relates—The memoir concludes as follows:—

"In a letter to his father, written in August, he states his intention of visiting the South, and of seeking a home in East Florida, should a kind Providence permit; but adds, these pleasing anticipations may never be realized. 'You know, my dear father, some of the many strong attachments I have to time; but *all these put together*, do not weigh a feather, when put in contrast with the will of my heavenly Father. When this is ascertained, my motto is—*Thy will be done!*'

"The faint hope which lingered around his mind soon disappeared. He viewed the event which was soon to separate him from all that was dear on earth, with calmness and composure. A letter from one who witnessed the concluding scene with much interest, says, 'his latter days were tranquil; he would often speak of salvation by the cross of Christ, with as much clearness and consistency, as he was accustomed to do from the pulpit—of the supports and consolations treasured up in the Gospel, as suited to the wants of the believer in life and in death. He retained the regular exercise of his mind to the last, and his speech, until a few hours before his death." The venerable brother who preached his funeral sermon, in a letter to a friend in Tuscaloosa, says, 'Brother Cunningham assisted me in the administration of the Lord's Supper, at Walnut Hill, in May—preached two or three times with great liberty—his audience was large and attentive, and appeared to take a deep and affectionate interest in these sermons. His address to the communicants at the close of the service—his mode of preaching—his courteous manner, made a deep and favourable impression on the congregation, such as few strangers have ever done; and we all rejoiced to think, we should have many such opportunities.' 'He died,' says the same brother, 'beloved and lamented by all who knew him. I was unable to see brother Cunningham in the last solemn scene, as the cholera was raging in my own family. But from the testimony of many private friends, and ministers of the Gospel, particularly our much esteemed friend and accredited missionary to the Indians, Mr. Bushnell, who was with him near the closing scene, declared that his death was a triumphant one—no darkness of doubt obscured the vision of his soul.'

"Another friend from Kentucky, who witnessed the last hour of his life, says, 'His friends around his bed, viewing with much interest his departure, could scarcely conjecture the time when his spirit departed—no muscle altered, no feature changed—a visible serenity—a solemn awful concentration of thought appeared to cover from the eye of the observer for some minutes, his exit from time to eternity. "Blessed are the dead who die in the Lord"—Happy, thrice happy, my brother,

thy home, prepared and furnished for thee by our blessed Saviour—I would not have thee return to our world of sin and wo, but wait and watch until the Master call me up higher!"

It appears, then, from this brief survey of the life and death of our brother, that consistency of character, and conformity to the will of God, was his distinguishing feature. In the social circle, in the confidential interview, in the sacred desk, he exhibited the same elevated heavenly oneness of feeling and purpose, which made the world feel and acknowledge him as the minister of Jesus Christ."

We have seen it publicly announced that the Rev. John Coulter died on Sabbath the 22d of June, at his residence in Tuscarora Valley, Juniata County, Pa., in the sixtieth year of his age. We long knew, and highly esteemed this excellent man, and faithful minister of the Gospel of Christ. He was endeared to us by his sterling orthodoxy, humble but fervent piety, and great activity and punctuality in the discharge of every duty. If we could obtain, from any of the intimate acquaintance of Mr. Coulter, a brief memoir of his life, it would give us pleasure to insert it in the Christian Advocate, to which he was long and to the last a subscriber.

In addition to the foregoing mournful announcements, we have to state, that by a late arrival from Liberia, intelligence has been received of the death of the Rev. Messrs. Cloud and Laird, and also of Mrs. Laird, the wife of the latter—African missionaries, under the direction of the Western Missionary Society. They, as well as a Methodist missionary and his wife, died of the fever, to which all, or nearly all, are subject, shortly after their arrival at Liberia. They had, it appears, recovered from the first attack of fever; but on its recurrence a second time it proved fatal. Thus four missionaries of this society—for the lamented Barr was one—set apart to carry the tidings of salvation to the benighted Africans, have died before they could enter on their work. We hope the African mission will not be relinquished; but if any means can be devised of pursuing it with less hazard and expense of human life, such means ought to be diligently sought after and faithfully applied. There is a language in these providential dispensations, the import of which should be considered and regarded.

## Review.

### PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN MAY AND JUNE, 1834.

We now, agreeably to an intimation in our last number, enter on a review of the proceedings of the late General Assembly of our church —Not the whole of those proceedings, but those chiefly which have a bearing, either direct or collateral, on the present crisis of the church. Of some other acts we may take a passing notice, and some we shall wholly omit.

Notwithstanding the resolution of the late General Assembly, in the case of the rejected memorial, "That this General Assembly cannot

sanction the censure contained in the memorial, against proceedings and measures of former General Assemblies," we shall speak our mind freely and fearlessly—subject, we hope, on the one hand, to the constant recollection, that intemperate language always injures the cause which it seeks to promote; and on the other, under a deep conviction, that the present is not a time to keep back any truth, however unwelcome, which affects the welfare of the church, or to state it in other than the plainest terms. If the Supreme Judicatory of our church might violate the constitution under which it exists, and deprive subordinate judicatories and individuals of their rights and privileges, and then put a muzzle upon all concerned, in order to prevent complaint and a just exposure of unconstitutional and oppressive acts —then might we bid a long farewell to all hope of reform, and to all Christian liberty—the very spirit of the Papacy would be dominant in the Presbyterian church. But blessed be God, we live in a country and under a civil government, where ecclesiastical tyranny, whether Papal or Presbyterian, cannot be exercised over those who do not submit to it of their own voluntary choice.

Immediately before the final vote on the Memorial was taken, we felt constrained to raise our feeble warning voice, to remind the Assembly, that they might reduce the Memorialists to the necessity of following the example, and adopting the language of the apostles, before the grand Jewish Sanhedrim—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." We had previously taken occasion to remark, that if the Memorialists and their friends should be compelled to assume a standing by themselves, they would be entitled to hold the very language which was held by the Protestant reformers, when it was objected to them by the Romanists that they were schismatics, separating themselves from the church of Christ—"We do not separate ourselves from the church," said the Protestants; "we take the church with us. *We* are the true church of Christ, whose holy truths and laws *you* have disregarded; and to you we leave your own perversions and abuses; but the true church of Christ is with us, and we will maintain it." Now we verily think that the time has come to which we thus adverted in the Assembly; the time when the real friends and adherents to the doctrines and order of the Presbyterian church as laid down in our acknowledged standards, are called on to recur to first principles; are called on to obey God rather than man; to maintain with Christian firmness that system of evangelical truth and church government to which every officer of the church is pledged, by an engagement equivalent to a solemn oath; to maintain this system, although future General Assemblies shall, like the last, set it at nought; and that in doing so, if a separation shall eventually take place between them and their brethren, the adherents to the system will be the true Presbyterian church, and their opponents will be the real Seceders—They have already treated the constitution with palpable disregard, and are therefore Seceders in fact; they will then appear to be so in form, as well as in fact.

In entering on our review of the proceedings of the last General Assembly, we have thought proper to make the foregoing remarks, that our readers may at once be apprized of the general impression under which we write, and may have an opportunity to examine—for we court scrutiny—whether we have not good reason, from the facts and documents we shall lay before them, to take the ground we have assumed, and which we shall endeavour to maintain.

Had we not observed in a religious periodical which we respect, a pretty heavy censure bestowed on the report of the committee to which was referred the question relative to the validity of baptism by a Popish priest, and the adoption of that report by the Assembly, we should have passed this item without notice. The question was first brought before the Assembly by a reference from the Synod of New York, in 1831. It was referred, as we find by the printed minutes, to a committee consisting of Dr. Miller, Mr. Frost, and Mr. Sweetland, and was reported on, in the course of the sessions of that year. The report, after being laid on the table and remaining there for more than a week, was taken up, and referred for consideration to the next General Assembly. When brought before the Assembly of 1832, the subject was discussed at two successive sittings, and then committed to a committee consisting of Dr. Cox, Dr. Beman, and Mr. R. J. Breckinridge. This committee, on the third day after their appointment, "made a report, which, together with the report made to the last Assembly, and the whole subject, was committed to Dr. Alexander, Dr. Richards, Dr. Baxter, Dr. Beman, and Dr. Robert G. Wilson, with directions to report to the next General Assembly." The record in the minutes of the next year—the Assembly of 1833—is as follows, viz.—"Dr. Alexander, one of the committee to whom was referred, by the last Assembly, the question 'Whether baptism by a Popish priest ought to be considered as valid?' made a report; when, after some discussion, it was resolved, that this subject, with all the papers relative to it, which have been before the Assembly, be committed to Dr. Miller, Dr. Alexander, Dr. Green, Mr. Breckinridge, Mr. Barnes, Dr. Spring, Dr. M'Auley, and Dr. M'Cartee, to report to the next General Assembly. The final record on this subject, in the minutes of the last Assembly, is in the following words—"The committee to which was referred the question 'Whether baptism by a Popish priest ought to be considered as valid?' made a report; when the committee, agreeably to their request made in the report, were discharged from the further consideration of the subject."

The foregoing detail has been given, to show that this is not one of the subjects that has been lightly treated by the General Assembly. It has been under consideration and review for four successive years. The committees appointed to examine and report upon it have, first and last, consisted of four professors in our Theological Seminaries, as well as of members possessing every variety and shade of sentiment on theological points, to be found among the heterogeneous materials of which our church and its highest judicatory are at present composed. It has also been repeatedly discussed on the floor of the Assembly; and yet no satisfactory result could be reached. The last report, which was a very brief one, ought to have appeared in full, on the minutes. It was handed by the chairman of the last committee to the present writer, as the only member of the committee who was also a member of the house. By him it was read to the Assembly, accompanied with a few remarks to this effect—that the committee did not think that any act on this subject which could be passed by the Assembly, would be either satisfactory or for edification; since it was found, that there was a *conscientious* difference of opinion among the ministers of our church on this vexed question, which could not be yielded to any decision of the Assembly that should attempt to control it—That it was therefore believed to be the right course, not to legislate on the point at all; but to leave it to be acted on, agreeably to the

conscientious conviction of those who might be called, in the discharge of ministerial duty, to decide upon it; and that the committee, entertaining this belief, requested to be discharged.

There is no variety of opinion among the ministers and members of the Presbyterian church, in regard to the corruption of the Romish church—That this church is most deeply and awfully corrupt, is universally believed; but whether this corruption is such that the initiatory ordinance of baptism ought to be held as entirely invalid and null, in every instance in which it is professedly administered in that church, is the point on which the difference exists; and we happen to know, that it is a difference which always has existed, from the earliest periods of the Presbyterian church in this country, to the present time. The more carefully and deeply the point is examined, the more it will be seen that it has extensive and important connexions and bearings, which ought to command the most mature and grave consideration. It is an essential protestant principle, and explicitly recognised in the creed of our church—"That God alone is the Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith and worship." Now, as we have already stated, there is a *conscientious* difference among the ministers of our church, on the point in question; and therefore we think it is well that the Assembly has left it "free from the commandments of men."

The next important subject that came before the General Assembly was the appeal and complaint of the 2d Presbytery of Philadelphia, formed by the General Assembly of 1832, in opposition to the decision of the Synod of Philadelphia, and on the principle of elective affinity.

It will be recollected that the Synod of Philadelphia, which met in the autumn of 1832, refused to receive as a constituent part of its body, the Presbytery thus formed; it being formed, as the Synod maintained, in violation of the constitution of the church—that complaint of this refusal was made by the rejected Presbytery to the Assembly of 1833—that the subject was referred by that Assembly to a committee, by whom a compromise was reported, which it was supposed would satisfy the parties concerned, and place the Presbytery formed by the Assembly in the Synod of Philadelphia, as an integral part of the same. Here, however, it is important to observe, that although it was stated by the committee of the Assembly that 31 members of the Synod had been conversed with, and had agreed to the compromise, yet the committee, regularly appointed by the Synod as their representation in this concern when it should come before the Assembly, never did consent to the compromise, but resisted it earnestly; and when the report of the Assembly's committee was before the house, the chairman of the Synod's committee, acting in its behalf, sought to introduce a remonstrance against the compromise, but it was not permitted to be received or read.

We shall now give the whole proceedings of the Synod of Philadelphia of 1833 on this subject, together with the proceedings of the last Assembly, and the Protest which followed the decision—This will occupy more space than we can well spare, but in the present state of our church, we think it important that this subject should be well understood. Our principal remarks will be reserved till the quotations are fully before our readers—We shall make a few as we proceed.

*Extracts from the Minutes of the Synod of Philadelphia at their Sessions held in Columbia, Pa., November 2d, 1833.*

The following paper was presented to Synod by the Rev. Mr. Engles, viz:—

Whereas, the Report of the Committee appointed by the last Assembly, to whom was referred the complaint of the Second Presbytery of Philadelphia, was founded in the apprehension of that Presbytery and of the Committee, that said Presbytery would be received by this Synod at its present meeting as a constituent member:

Therefore, *Resolved*, 1. That while this Synod reprobate and condemn both the principle on which the Presbytery of Philadelphia was divided, and also the exercise of unwarrantable authority by the Assembly in dividing the Presbytery; and while the Synod expressly forbid any act of theirs in this matter, to be considered as sanctioning either the principle or the act above alluded to and condemned, yet regarding the peculiar circumstances of this case, and with the above declarations of Synod, the Synod do hereby receive the Second Presbytery of Philadelphia as a constituent member of this body.

2. *Resolved*, That in the exercise of the right of Synod to divide and unite Presbyteries, this Synod do hereby unite the Second Presbytery of Philadelphia with the Presbytery of Philadelphia, and ordain the two Presbyteries thus united to be known as the Presbytery of Philadelphia.

3. *Resolved*, That in the exercise of the same prerogative, the Synod do hereby divide the said Presbytery of Philadelphia by the line of Market street in the city of Philadelphia, extending as far east as may be necessary, and west to the Schuylkill, then up the Schuylkill to the extremity of the Presbytery; and that the ministers and churches south of said line be known as the Presbytery of Philadelphia, and those of the north side be known as the Second Presbytery of Philadelphia.

During the discussion of the first paragraph of this paper, Rev. Dr. Green moved the postponement of it, to take into consideration the following, viz.

*Resolved*, 1. That by the Constitution of the Presbyterian Church, it is the right of Synods, exclusively, to form and divide Presbyteries.

2. That it is destructive of order and discipline, and contrary to the spirit and scope of the Constitution of the Presbyterian Church, that a Presbytery should ever be formed on what has been denominated the principle of elective affinity; that is, of individuals whose views, feelings, and doctrinal tenets are believed to harmonize with each other, but which are known to be opposed in many important particulars, to those of their brethren from whom they are separated.

3. That what has been denominated the Second Presbytery of Philadelphia, was formed in violation of the exclusive right of this Synod to organize new Presbyteries within its own bounds; and was also formed on the obnoxious principle of elective affinity; and therefore can never be recognised by this Synod as a constitutional Presbytery, and in that character be received as an integral part of this body.

4. That this Synod considers itself as deeply aggrieved, and as having been treated with peculiar disrespect by the last General Assembly of our church, in the refusal of the said Assembly so much as to hear the remonstrance and representations of this Synod, in opposition to a measure adopted by that Assembly.

5. That all those who were members of the Presbytery of Philadelphia before the meeting of the General Assembly of 1832, be considered as at present members of this Synod; it being understood that the original members of the so called second Presbytery of Philadelphia, shall, previously to their being enrolled as members of this Synod, declare that they now do, and hereafter will, consider and treat the so called Presbytery as a nullity; and that none who have become members of the so called Presbytery since its first formation, are, at present, to be admitted as members of this Synod.

After a protracted discussion of the motion, the ayes and noes were called for, and it was decided not to postpone.

*Ayes*, Messrs. Green, M'Calla, W. Latta, Symmes, Martin, J. Latta, Love, Douglas, Boyer, J. Williamson, J. B. Patterson, Hutchinson, (ministers) and Messrs. Brown, M'Ewen, Clarkson, Clark, Delaplaine, S. Sharon, M'Kissick, Lowrey, Wilson, Cassatt, (elders) 22.

*Noes*, Messrs. Boyd, Belville, Engles, Winchester, Andrews, Magraw, White, Barr, J. N. C. Grier, Gilbert, Morrison, Houston, How, Knox, Sterrit, J. Dickey, Hammel, Patton, Michelmore, Mustard, Cathcart, J. R. Sharon, R. S. Grier, M'Kinley, Dewitt, M'Cachren, M. B. Patterson, Watson, Galbraith, Woods, Annan, Nourse, Peebles, Stone, Dunlap, (ministers) and Messrs Lefevre, A. Slaymaker, Buchanan, H. Y. Slaymaker, H. F. Slaymaker, Chambers, Donaldson, (elders) 43.

Whereupon the discussion of Mr. Engles' paper was renewed, and being considered by paragraphs, it was finally adopted by the following vote.

*Ayes*, Messrs. Boyd, Engles, Belville, Winchester, Andrews, Magraw, White, Barr,

J. N. C. Grier, Morrison, Houston, How, Sterret, J. Dickey, Patton, Mustard, Cathcart, Wilson, J. R. Sharon, R. S. Grier, M'Kinley, M'Cachren, Quay, Patterson, Watson, Hall, Galbraith, Woods, Nourse, Peebles, Stone, and Dunlap, (ministers) and Messrs. Lefevre, A. Slaymaker, H. Y. Slaymaker, H. F. Slaymaker, Buchanan, Shannon, and Donaldson, (elders) 39.

*Noes*, Messrs. Green, W. Latta, Symmes, Martin, J. Latta, Gilbert, Douglas, Love, Boyer, J. Williamson, Hutchinson, J. B. Patterson, (ministers) and Messrs. Brown, Clarkson, Clark, Delaplaine, Cassatt, S. Sharon, Lowrey, Wilson, (elders) 20.

Thomas Bradford, jr. Esq., a ruling elder from the Fifth Presbyterian Church, Philadelphia, then took his seat as a member of Synod. It was then

*Resolved*, That the Second Presbytery of Philadelphia meet in the Central Church in the city of Philadelphia, on Wednesday the 27th instant, at eleven o'clock, A. M.; and that the Rev. Dr. Neill, or in case of his absence, the Rev. Dr. M'Dowell, preach the sermon, and preside until a Moderator be chosen.

*Resolved*, That the licentiates and candidates which formerly belonged to these Presbyteries respectively, belong to them as now constituted.

*Resolved*, That the proceedings relative to the union and division of the Philadelphia Presbyteries, be forwarded by the Clerk for publication in the Presbyterian and Philadelphian.

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## EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY OF 1834.

*Friday Morning, May* 16.

The Permanent Clerk reported that there had been put into his hands an appeal and complaint of the Second Presbytery of Philadelphia against the Synod of Philadelphia —this, with other papers, was put into the hands of the Judicial Committee.

*Afternoon.*

The Judicial Committee reported the appeal and complaint of the Second Presbytery of Philadelphia against a decision of the Synod of Philadelphia as in order, and recommended the order to be pursued in hearing and trying said appeal and complaint. This report was accepted, and the subject was made the order of the day for to-morrow morning at 10 o'clock.

*Saturday Morning.*

The Assembly proceeded agreeably to the order of the day, to the appeal and complaint of the Second Presbytery of Philadelphia against a decision of the Synod of Philadelphia. The Moderator read the rule calling the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to act. A recess was then had for fifteen minutes. After recess, the Assembly took up the order of the day. The minutes of the Synod of Philadelphia in relation to this matter were read by the Temporary Clerk, together with the complaint of the Second Presbytery of Philadelphia.

*Monday Morning, May* 19.

The Assembly proceeded to the unfinished business of Saturday, viz. An appeal and complaint from the Assembly's Second Presbytery of Philadelphia, against a decision of the Synod of Philadelphia. The Rev. William Latta, Rev. Samuel G. Winchester, and Thomas Bradford, jr. Esq., were admitted to be heard on behalf of the Synod of Philadelphia. The Rev. Dr. Ely, then addressed the Assembly on behalf of the Second Presbytery of Philadelphia. The Rev. James Patterson succeeded on behalf of the Second Presbytery of Philadelphia. Before Mr. Patterson concluded, the Assembly adjourned till 4 o'clock, P. M.

*Afternoon.*

The Assembly resumed the appeal and complaint of the Second Presbytery of Philadelphia, against the Synod of Philadelphia. The Presbytery were further heard in support of their appeal and complaint. The Rev. Mr. Patterson resumed the defence of the above complaint, and was succeeded by Mr. Jacob Stout, elder, in support of the complaint—and the Rev. Mr. Barnes concluded on the part of the Presbytery. The Assembly postponed the further consideration of the above business until to-morrow morning at 9 o'clock.

*Tuesday Morning.*

The Assembly proceeded to the consideration of the unfinished business of yesterday, viz. "The Appeal and Complaint of the Second Presbytery of Philadelphia, against

the Synod of Philadelphia." The Rev. S. G. Winchester then addressed the Assembly on behalf of the Synod of Philadelphia; before he concluded, the Assembly had a recess for fifteen minutes. After the recess the different orders of the day were severally postponed for the present. Rev. Mr. Winchester resumed his argument, and was succeeded by *Thomas Bradford, jr. Esq.* on behalf of the Synod; when he had finished, the Assembly adjourned till 4 o'clock.

*Afternoon.*

The Assembly proceeded to the consideration of the unfinished business of this morning, when the Rev. Wm. Latta was heard in defence of the Synod of Philadelphia. After which, Rev. D. M'Kinney, of the minority of Synod, was heard. Adjourned to meet to-morrow after the religious exercises.

Wednesday morning was spent in devotional exercises.

*Afternoon.*

The Assembly met, and proceeded to the unfinished business of yesterday. Dr. Green made a few remarks denying the jurisdiction of this House in the case before it. The Rev. Mr. Gilbert then addressed the Assembly in behalf of the Presbytery, and in defence of his vote in the Synod. The above case was then postponed, and the Assembly proceeded to the consideration of the report of the committee on Overture, No. 3.

*Thursday Morning.*

The Assembly resumed the Appeal and Complaint of the Second Presbytery of Philadelphia. The Rev. Mr. M'Calla was then heard on the part of the minority of Synod, when the Assembly adjourned till 3½ o'clock, P. M.

*Afternoon.*

The Assembly resumed the unfinished business of this morning. Judge Darling, of Reading, Pa. then addressed the Assembly on behalf of the Second Presbytery of Philadelphia, after which the Rev. Dr. Ely was heard on the same side, and finished the defence of the Presbytery, and the parties were then considered as withdrawn, and the Assembly adjourned till to-morrow morning at 9 o'clock.

*Friday Morning.*

The Assembly resumed the Appeal and Complaint of the Second Presbytery of Philadelphia. The roll was called to give every member an opportunity to express his opinion. Some progress was made, when the Assembly adjourned till 4 o'clock.

*Afternoon.*

The Assembly resumed the unfinished business of this morning, and after some further progress the Assembly adjourned till to-morrow morning at 9 o'clock.

*Saturday Morning.*

The Assembly resumed the Appeal and Complaint of the Second Presbytery of Philadelphia—the calling of the roll was continued.

*Afternoon.*

The Assembly resumed the calling of the roll on the Appeal and Complaint of the Second Presbytery of Philadelphia, and made further progress in this business.

*Monday Morning, May 26.*

The Assembly resumed and finished the consideration of the unfinished business of Saturday, viz:—"The Appeal and Complaint of the Second Presbytery of Philadelphia." The roll having been gone through, the question was put "shall the Appeal and Complaint be sustained."

Upon motion the question was divided, viz. "Shall the Complaint be sustained?" which was decided, yeas and nays, as follows:

*Yeas*—Messrs. Silas Aiken, Chase, Perry, Clancey, S. Hunter, Keeler, Tracy, A. Fitch, Tucker, Gardiner, Osborne, Hitchcock, Coe, Sawyer, H. S. Johnson, Robinson, S. C. Aiken, A. Crane, Ostrom, Brayton, Coolridge, Wilcox, Walker, Manning, Waterbury, Penfield, Mills, S. Smith, Cowan, Shafer, Mersereau, Squier, Forman, E. Phelps, Wills, May, Hurlbut, Barnard, Furman, Dunning, Matthews, C. Fitch, Cowles, Sweezey, Scofield, Condit, M. Smith, E. King, Mason, Woodbridge, Halstead, B. King, Fairchild, Thomas, Dixon, A. Williamson, Kellogg, Skinner, Gallaudet, Lyon, Bowman, L. Shaw, Leslie, Bissell, Judson, Stimpson, Birge, Montieth, R. Armstrong, Shedd, M'Cracken, De Witt, Shipman, Graves, Brainerd, Boal, Kemper, Remley, Proctor, Hovey, Ellis, Ayers, Farnam, Tilson, Barnes, Bennett, J. F. Cowan, Hinck-

ley, Phillips, S. B. Wilson, Wm. J. Armstrong, Fitzgerald, Kirkpatrick, Leach, Rice, Payne, Allen, Caruthers, D. L. Russell, Watts, Hawes, W. A. Shaw, Brown, D. Lindsley, Hoyt, Mandeville, J. King, Hoss, Eagleton, Harrison, Cassells, White, R. W. Bailey, T. F. Scott, Hagaman, Cunningham—118.

*Nays*—Messrs. J. Clark, Hotchkiss, C. Smith, Platt, Fraser, Brewster, J. Green, Boyd, Beers, Snodgrass, Wallace, B. M'Dowell, I. V. Brown, W. Wilson, Dod, Candee, Love, Kennedy, Harris, G. Morrison, Morris, Young, J. W. Scott, M'Combs, Henry H. Campbell, Coon, Vanhorn, M'Kennan, J. M'Farren, Marshall, F. G. Bailey, Jennings, S. M'Farren, Craig, J. Scott, Vandyke, Donaldson, Wm. Wylie, S. H. Crane, C. Johnston, A. M'Farlane, Dunn, A. Wylie, Carnahan, Sickles, Blake, Spilman, Posey, A. Bayless, Breckinridge, Price, F. M'Farland, J. Morrison, Preston, A. Campbell, Snowden—57.

The question was then taken on sustaining the Appeal, viz. "Shall the Appeal be now sustained?" and decided, by yeas and nays, as follows:

*Yeas*—Messrs. Chase, Fisk, S. Hunter, Keeler, Tracy, A. Fitch, Gardiner, Osborne, Hitchcock, Coe, Sawyer, H. S. Johnson, Robinson, S. C. Aiken, A. Crane, Ostrom, Brayton, Coolridge, Wilcox, Walker, Waterbury, Penfield, Mills, S. Smith, Shafer, Mersereau, D. W. Forman, E. Phelps, Wells, May, C. E. Furman, Dunning, C. Fitch, Cowles, Scofield, Condit, M. Smith, Woodbridge, Halstead, B. King, Fairchild, Thomas, Kellogg, Gallaudet, Lyon, Bowman, L. Shaw, Leslie, Bissell, Judson, Stimpson, Birge, R. Armstrong, M'Cracken, De Witt, Shipman, Graves, Brainerd, Boals, Kemper, Remley, Proctor, Hovey, Ayres, Farran, Tilson, J. F. Cowan, Hinckley, Price, Phillips, S. B. Wilson, Fitzgerald, Kirkpatrick, Leach, Rice, Payne, Caruthers, Hawes, Watts, W. A. Shaw, Hoyt, Mandeville, J. King, Hoss, Eagleton, White, R. W. Bailey, Hagaman, Cunningham—90.

*Nays*—Messrs. S. Aiken, Clancey, Tucker, J. Clark, Manning, Hotchkiss, C. Smith, A. M'Cowan, Squier, Platt, Barnard, Matthews, Fraser, Remington, Brewster, J. Green, E. King, Boyd, Mason, Beers, Snodgrass, Wallace, Williamson, B. M'Dowell, I. V. Brown, Dod, W. Wilson, Candee, Love, Kennedy, Harris, G. Morrison, Morris, Skinner, Young, J. W. Scott, M'Combs, Henry H. Campbell, Coon, Vanhorn, M'Kennan, J. M'Farren, Marshall, F. G. Bailey, Jennings, S. M'Farran, Craig, Montieth, Shedd, J. Scott, Vandyke, Donaldson, W. Wylie, S. H. Crane, C. Johnston, A. M'Farlane, Dunn, A. Wylie, Carnahan, Sickles, Blake, Spilman, Posey, Bennett, Bayless, Breckinridge, W. J. Armstrong, F. M'Farland, Price, J. Morrison, Allen, D. L. Russell, J. Brown, D. Lindley, Preston, A. A. Campbell, Harrison, Cassels, Snowden, T. F. Scott—81.

The Appeal and Complaint of the Second Presbytery of Philadelphia against the Synod of Philadelphia were then declared to be sustained.

Mr. I. V. Brown gave notice that he claimed in behalf of himself and those of the minority who may choose to unite with him, the right to enter a protest against this decision.

Dr. Tucker, Mr. E. Phelps, Mr. Williamson, Mr. Wm. Wylie, Mr. A. A. Campbell, Mr. White, and Mr. S. B. Wilson, were appointed a committee to draw up a minute, in conformity with the vote just taken, and expressive of the views of the Assembly.

*Afternoon.*

The committee appointed this morning to form a minute expressive of the vote of the Assembly on the Appeal and Complaint of the Second Presbytery of Philadelphia, reported the following resolution, which was adopted, viz.

1. *Resolved*, That the Appeal and Complaint of the Second Presbytery of Philadelphia against the Synod of Philadelphia be, and the same are hereby sustained; and the act of said Synod, so far as it was intended to unite the Second Presbytery with the Presbytery of Philadelphia, is hereby declared void.

2. *Resolved*, That this resolution shall not be so construed as to affect the integrity of the Presbytery which was constituted under the order of the Synod of Philadelphia by the name of the Second Presbytery of Philadelphia, in November last; but the same is hereby recognised as a constituent part of the Synod of Philadelphia. The Assembly, however, recommend to the Synod to change the name of the said Presbytery.

Thus it appears that this subject was before the Assembly for about ten days—Much other business, however, was done during this period. Agreeably to the notice given by Mr. Brown, a protest was prepared against the decision of the Assembly in this case. It was not handed in for some days after the decision, but it is most proper to introduce it here. It was as follows:—

The subscribers dissenting from the judgment of this Assembly, in the case of the complaint and appeal of the Second Presbytery of Philadelphia, hereby embrace their constitutional right to *Protest*, and to assign their reasons on the minutes of the House.

1. We believe the power exercised by the General Assembly of 1832, and now re-exercised by this Assembly, to form a Presbytery within the bounds of a Synod, and against her decision, is without foundation in our form of Church Government.

In the constitutional distribution of powers and checks, and designation of rights and duties, among the several judicatories of the Church, the power "to erect new Presbyteries and unite or divide those which were before erected," (Form Government, Chapter 11th, Section 4,) is distinctly and exclusively secured to Synod. And the practice of the General Assembly, from the establishment of this body, till the present, has been, we believe, in accordance with these views. The principle assumed by the majority in this body, and recognised by the Assembly in the above decision, and on which the appellants rest their plea, that the duty "of superintending the concerns of the whole Church," (Form Government, Chapter 12, Section 5,) invests the General Assembly with *all powers* necessary to accomplish that object, *at her own discretion*, tends to abolish the constitutional rights of Synods, Presbyteries, and Church Sessions —to confound and contravene those original and essential principles of ecclesiastical government and order, which constitute and characterize the Presbyterian Church.

2. While we disapprove the act performed by the Assembly, as being unconstitutional—we solemnly *Protest* against the practice, whether by the Assembly or Synods, of forming Presbyteries on the principle of *Elective Affinity*, distinctly avowed and recognised, as the basis of this *act*, being fully persuaded that the tendency of this principle will be, to impair the Standards of our Church—to open a door to error—and to violate the purity, good order, and peace of the Church.

Loyal Young, J. P. Vandyke, Alex. M'Farlane, Jacob Coon, Wm. Wylie, James Scott, Daniel L. Russell, Simeon H. Crane, William Wallace, Cyrenius Beers, A. D. Hepburn, S. M'Farren, B. F. Spilman, W. A. G. Posey, Isaac V. Brown, Samuel Boyd, W. L. Breckinridge, Francis M'Farland, Wm. Sickels, E. H. Snowden, A. Bayless, H. Campbell, J. W. Scott, Robert Love, William M'Combs, D. R. Preston, J. N. Candee, Benjamin M'Dowell, Alexander A. Campbell, George Marshall, Oscar Harris, James M'Farren, William Craig, James Remington, George Morris, James Carnahan, James Blake, Williamson Dunn. I approve and assent to the Protest as set forth on the first part, J. Clark.

Mr. Samuel C. Aiken, Mr. Brainerd, and Dr. M. Smith, were appointed a committee to answer the above Protest.

## Here follows the answer to the Protest adopted by the Assembly on the report of their committee.

The committee appointed to answer the Protest of the minority against the decision of this Assembly, in the case of the appeal and complaint of the Second Presbytery of Philadelphia, made the following report, which was read and adopted: viz.

In answer to the first specification of the Protest, the Assembly reply,

1. That the Form of Government vests in the General Assembly the power of "deciding in all controversies respecting doctrine and discipline," and "to *issue* all appeals and references brought before them from the inferior judicatories." See Form of Gov. ch. 12, sec. 5. Now, as the question, as to the erection and existence of the Second Presbytery of Philadelphia, came regularly before the Assembly of 1832 and 1834, by appeal and complaint from the lower judicatories, the said Assemblys not only had a *right* to "decide" finally, but were imperiously called upon to "*issue*" the case.

2. The Minutes of the General Assembly for 1794, 1802, 1805, and 1826, show that the Assembly has, in extraordinary cases, claimed and exercised the right of organizing new Presbyteries, and such Presbyteries have always been regarded as regularly and constitutionally organized.

3. The Form of Government rests the right of "deciding questions" of constitutional law, not in the Synods, but in the General Assembly: consequently, if it is proved, which is not the fact, that the General Assembly had exceeded their powers in organizing the Second Presbytery of Philadelphia, it would by no means follow that the Synod of Philadelphia had authority to rejudge and disannul the solemn acts of the highest judicatory of the church. In this view of the subject the General Assembly were bound to sustain the appeal and complaint of the Second Presbytery from respect to the grave decision of former Assemblies, as well as from regard to the rights of the complainants.

4. In regard to the existence of two or more Presbyteries on the same ground, the Assembly have already expressed their opinion. For sixteen years, in the city of New York, Presbyteries have existed on this principle without those evil results anticipated

by the Protestants; yet here the Assembly would repeat, what they have elsewhere said with more solemnity, that "except in extraordinary cases, Presbyteries should be formed with geographical limits."

The annihilation of the Synod of the Chesapeake created by the Assembly of last year, and the formation of the Synod of Delaware this year, may not seem to have any necessary or intimate connexion with the sustaining of the Appeal and Complaint of the General Assembly's Second Presbytery of Philadelphia. The two subjects, however, have a close connexion; and therefore we shall give the proceedings in regard to the Synod of Delaware, in this place; although the latter, in point of time, did not take place till some time after the former. When the house was employed in forming the Synod, a member, with sarcastic pleasantry, remarked, "that the Assembly having recently brought forth a child, was now earnestly engaged in providing it with a nurse" —Beyond all peradventure, the Synod of Delaware was formed for the accommodation of the General Assembly's Second Presbytery of Philadelphia. But more of this hereafter.

The committee to whom was referred Overture, No. 8. viz.—An application to have the Synod of the Chesapeake dissolved, and also applications from the Presbyteries of Lewes, Wilmington, and Philadelphia Second, as constituted by the Assembly, to be constituted into a new Synod, made a report, which was accepted and laid on the table.

The report on Overture No. 8, and the petitions for the erection of a new Synod, was taken up and adopted, and is as follows, viz.

Resolved,—

1. That the Synod of the Chesapeake be and the same is hereby dissolved.
2. That the Presbytery of East Hanover be and the same is hereby restored to the Synod of Virginia.
3. That the Presbyteries of Baltimore and of the District of Columbia, be and the same are hereby restored to the Synod of Philadelphia.
4. That the Second Presbytery of Philadelphia, and the Presbyteries of Wilmington and Lewes, be and the same hereby are erected into a new Synod, to be called the Synod of Delaware; that they hold their first meeting in the Second Church, Wilmington, the fourth Thursday in October next, at 10 o'clock, A. M., and that the opening sermon be preached by the Rev. James Patterson, or in case of his absence, by the oldest minister present.

In remarking on these extended extracts, we shall not, in our present number, make the comment as long as the text. How far we shall proceed hereafter, time will determine.

We begin with observing, that as our quotations show that there is discord and division of sentiment and opinion in the Presbyterian church, we think it of the first importance that the source and origin of this unhappy state of things should, if practicable, be fairly and distinctly laid open. For ourselves we have not a doubt, that the whole of it may be clearly traced *to a disregard of the standards of our church —to a want of feeling* that the doctrines and form of government contained in the book called The Confession of Faith of the Presbyterian Church, have a just claim to be *sacredly regarded as a rule of faith and practice* by all the members, and especially by all the officers of this church, so long as they remain connected with it. Such a sacred regard to our admitted Symbols of Christian faith and order, was *once felt and acted on* in our church. The Presbyterian church in the United States was founded and built up on these Symbols—sacredly regarded—as the very basis and binding cement of the social compact. And it is on this ground that the Old School Presbyterians think they have a right to complain of innovations, and to resist them to the utmost. When they see, as they do see, that their opposers do not feel and act

under the influence of a strict regard to the standards of the church, taken in their obvious import—when they hear, as they do hear, much said about a more liberal mode of thinking and acting, and that sentiments not accordant with our Standards were held by this, that, and the other great and good man, and therefore ought not to form an objection against those who hold them—they reply—hold them and welcome, if you like them; but do not bring them into the Presbyterian church. We live in a free country. Go and form as many churches as you please, and make as many proselytes as you can, on the principles you have adopted. But do not call these acquisitions Presbyterian churches and Presbyterian professors; or if you do, attempt not to attach them to our body. We protest against this. You have no right to do any such thing; it is neither fair nor honest; it is an unrighteous attempt to break our social compact. Surely we possess the common right of all—the right to have a church to our mind. Such a church is the Presbyterian church—take it as it was founded, and as it remained till you perverted it. We will not yield to these perversions. We will resist them, and abide by the plain import of our constitutional charter, let the consequences follow as they may.

We felt greatly obliged to Mr. Patterson, of the General Assembly's Second Philadelphia Presbytery, for the statement he made in pleading the cause of that Presbytery in the last Assembly. He professed to give an account of the real origin of this Presbytery, and he did give it fairly and truly; and as he spoke of what he had himself felt, said, and done, he certainly ought to be considered as an unexceptionable witness. He stated explicitly and without reserve, that for a considerable time before the occurrence of the case of Mr. Barnes, which led to the formation of the Presbytery whose cause he advocated, he, and a number of his brethren, had felt themselves grievously controlled by the old Presbytery to which they belonged. He and his particular friends could not do as they wished; they could not get some young men licensed, who held opinions which a majority of the Presbytery thought erroneous; they were obliged to use secret measures for the purpose, and to send them away, and get them licensed elsewhere than in this Presbytery; and in many other respects he said they were rendered unhappy by the restraints they were under. They wanted more liberty, more scope for acting in a way that they thought would promote religion; but in this they were overruled by their brethren; and that here was the real origin of this Presbytery—We do not profess to give his very words, but we think we have not misrepresented him, nor made the case even as strong as it was made in his statement.

Now here is the very truth. There was a part of the old Presbytery that really wanted one formed on the principle of elective affinity; and in the process of what took place in the case of Mr. Barnes, they got what they wanted. But the matter did not end here. The very same spirit which they possessed, had also pervaded the Presbyterian church. It had not only infected those who in their hearts did *not* really and fully approve either of the doctrines or the government of the Presbyterian church, but it had a great influence on the minds of many who, so far as themselves were concerned, truly and cordially loved our Standards, in all their parts; but who thought, nevertheless, it was best to let those who were not quite orthodox, have their way a little, rather than make a noise about it; rather than disturb the peace of the church: and by the way, there is a large body of these *peace men* still in the church, who almost invariably vote and act against the old school

men, in order to *preserve the peace of the church*—they are "fierce for moderation."

Nor is it to be denied that the Old School men themselves have been chargeable with great remissness, or the want of vigilance and seasonable activity. Their reluctance to meet opposition, inclined them for a long time to let error and misrule run on, till, before they were aware, they found it had become dominant. They forbore and yielded, till it was manifest that they must either take a stand, or be turned out of their own house. Then they began to struggle; but they soon found to their cost, that they had to struggle with a giant, whom, instead of encountering in his childhood, as they ought to have done, they had permitted to grow till he possessed fearful powers. The case of Mr. Barnes, was the signal for calling these powers into general and decisive action—A recommendation to divide the Presbytery of Philadelphia, was a part of the first *peace measure* adopted in this notable case. When this was judged by the Synod to be inexpedient, the General Assembly took the matter into their own hands, divided the Presbytery, and formed one to their own liking, on the avowed principle of elective affinity. The Synod having first refused to receive this Presbytery, but having afterwards actually received it, yet in such a way as they thought would neutralize the destructive principle in question, the last Assembly said to them—you shall not do that. There *shall be* an elective affinity Presbytery in the city of Philadelphia; and since your Synod refuse to receive it, we will make an elective affinity Synod too; and thus at once provide a nurse for our pet child, and extend the principle of elective affinity to Synods, as well as to Presbyteries. At the same time, we will declare that such kind of Presbyteries as these, ought not to be formed, except *in extraordinary cases.* This will soothe and please *the peace men. We* are to be the judges when these extraordinary cases exist. We have one such Presbytery in New York; and another which, although formed in the old fashioned way, does as well as we could wish, in Cincinnati; and we have now established one, with a Synod to sustain it, in Philadelphia. This is pretty well for once. The peace men might take the alarm if we did more than this at present; and indeed it does not seem necessary to do more *now.* We appear to have a safe majority. When we find it necessary to our plans to plant an avowed elective Presbytery in any new position, we have only to declare that *an extraordinary case* has occurred, calling for such a Presbytery, and then to create it at once. We have fixed the two principles—that elective Presbyteries are sometimes necessary, and that the General Assembly can form them, in defiance of all that a Synod can do or say to the contrary.

Now we shall not be at all surprised, if we shall be charged with representing that the members of the General Assembly, or the body itself, made use, orally, of the very language which we have thus imputed to their acts. Be it so—we have been slandered and misrepresented, till we care very little about it. We have a duty to perform, and with help from on high, we will perform it. We do not say or believe, that the whole of the majority in the last Assembly, *deliberately intended* to do what we have stated to be *the tendency* of what they actually did. But that some intended all this, and more, we firmly believe; and that they carried their plans, as fully as if they had all been delineated on paper. It is a trite adage, that actions speak louder than words; and we have only put a tongue into the acts of the General Assembly, in reference to the whole of the measures which preceded and attended the sustaining of the appeal and complaint of the General Assembly's Second

Presbytery of Philadelphia. Our readers are now in possession of our general views. We shall enter on some details in our next number, if life and health permit.

## Literary and Philosophical Intelligence, etc.

*Sweden.*—By an official return made to the government of Sweden, by commissioners appointed for the purpose, it was found that there were 170,000 distillers in the kingdom; that the ardent spirits made by them, amounted to 45,000,000 of gallons, consumed by about 3,000,000 of people, equal to fifteen gallons to each man, woman and child in the nation. The report states that unless immediate steps be taken to stay the evil, the nation must be destroyed.

*Population of St. Petersburg.*—The Russian journals give a statement of the present population of St. Petersburg. The number of male inhabitants is 291,290, and of females 153,845; total amount 445,135. In this number, 1,968 are ecclesiastics, 38,994 belong to the nobility, and 47,548 to the army.

*The Communication between Europe and Calcutta by Steam*, says an English paper, was to go into operation on the first of May.

*Expedition in Printing.*—Victor Hugo's last work arrived at Brussels on a Saturday, by post; at one o'clock on the following morning it was put into a printer's hands, and at ten o'clock on the evening of the same day, the first volume, consisting of nineteen sheets in octavo, or rather more than 300 pages, was entirely composed and corrected. On the Monday morning following the work was on sale at M. Meline's, in the Rue de Montague.

*Glass Tiles.*—M. Dorlodet, a glass manufacturer, at Anzin, in France, has invented a species of glass tile, of great solidity and transparency; which it is thought, may be substituted, with much advantage, in all cases where sky-lights are now employed.

*New Coal Mine at Marseilles.*—The Semaphore of Marseilles states, that a coal mine has recently been discovered near that city, below the surface of the sea. It is supposed that it contains other veins, and, should this be the case, it will add very considerably to the prosperity of this important city.

M. Goudot, the distinguished naturalist, who has been engaged for several years in exploring the Island of Madagascar, has arrived at Brest, with the whole of his collection, comprising upwards of 40,000 specimens, and is expected shortly in Paris.

There is a woman living in Stockport, (England) who has reached her 90th year, and is cutting an entire new set of teeth.

*Capital Punishment.*—A bill has been reported to the English Parliament, *abolishing* capital punishment for robbery, letter stealing, and constructive burglary.

*Sea Sledge.*—The following description of a marine vehicle, is from the Court Journal, a London paper.

"Mr. Buder, Counsellor of Mines at Munich, in Bavaria, some years ago invented what he termed an aquatic sledge, constructed on such a principle that it might be impelled and guided on the water by the rider himself, without any other aid. The first public experiment was made with this machine on the 29th of August, before the royal family, at Nymphenburg, with complete success. It is described as consisting of two hollow canoes or pontoons, eight feet long, made of sheet copper, closed on all sides, joined to each other in parallel direction at the distance of six feet by a light wooden frame. Thus joined, they support a seat resembling an arm chair, in which the rider is seated, and impels and steers the sledge by treading two large pedals before him; each of these pedals is connected with a paddle fixed perpendicularly in the interval between the two pontoons; in front of the seat stands a small table on which he may read, or write, draw, or eat and drink. His hands being at perfect liberty, he may even play an instrument, load and fire a gun, or do whatever he pleases. Behind the seat is a leather bag, to hold any thing he may want in his excursion. It is evident that this machine must be admirably calculated for taking sketches of aquatic scenery, as also for the diversion of shooting water fowls; in which case the sportsman conceals himself behind a slight screen of branches or rushes, so as to approach the birds unperceived. This vehicle is far safer than a common boat, the centre of gravity being constantly in the middle of a very broad base; a circumference which renders upsetting, even in the heaviest gale, absolutely impossible. It is moreover so constructed, that it may be taken to pieces in

a few minutes, packed in a box, and put together in a very short time."

*The Ærial Plant.*—The burning sands of hot climates, even at Karsfields, of the Cape of Good Hope, which are so arid and scorched that no water can be extracted from them, are the media in which the most succulent vegetables of which we have any knowledge, flourish and evolve; so deleterious indeed, is a wet season to their growth, that they are destroyed by it.

There are also various tribes of vegetables that are destitute of roots, and which can only be supported and nourished by the air, and by the moisture which the atmosphere contains. A large portion of the class Fuci, have no root whatever; and it is stated that the Ærial Epidendron, (the Epidendron Flos Æris,) denominated ærial from its extraordinary properties, and which is a native of Java, on account of the elegance of its leaves, the beauty of its flower, and the exquisite odour which it diffuses, is plucked up by the inhabitants, and suspended by a silken cord from the ceiling of their apartments, from whence it continues from year to year to put forth new leaves, to display new blossoms, and exhale new fragrance, although fed out of the simple bodies before stated.

*An Ærial Steam Boat.*—A gentleman in Cincinnati, by the name of Mason, has invented an ærial steam boat, in which he proposes to ascend on the 4th of July. It is said that the inventor is very sanguine, having already made (to him) a very satisfactory experiment.

The boat is thus described in a Cincinnati paper: "It is about ten feet long; the ribs being covered with silk, in order to render it very light. The engine, of two horse power, is placed in the middle, and turns four vertical shafts projecting over the bow and stern, into each of which is fixed four spiral silken wings, which are made to revolve with a sufficient velocity to cause the vessel to rise. Over the whole is fixed a moveable silken cover, designed to assist in counteracting the gravitating force, at the same time tending to assist in its propulsion. The whole boat, including the engine, weighs sixty pounds, and has cost about $300."

The correspondent of the New York Journal of Commerce, who dates from one of the United States ships, near Genoa, thus describes a remarkable phenomenon:

"We stood off from the coast during the night, and this morning are almost becalmed in the centre of the Gulf of Genoa, with the views of land in every direction. In the north and east are the lofty snow sprinkled Appenines, stretching from the head of the Gulf, far down the centre of Italy; on the south the Islands of Gorgona and Caprea, with Elba in the back ground, and in the north-west the Alps, lying upon the waters in fantastic outlines of blue, splendidly fringed with white and silver.

"For the first time in my life, I have been favoured with a sight of the optical phenomenon, of an image, cast upon a cloud, by the reflection and refraction of the rays of light through a hazy atmosphere. A vessel some ten or twelve miles distant, with '*hull down*,' in sea phraseology, was distinctly seen several times in the course of two or three hours, to be surmounted by an inverted fac-simile, including the hull, having every appearance of a sail of the same kind traversing the sky upside down. The Island of Gorgona, also, was up in similar images, far above the horizon, the straight line of its water edge standing against the sky, while another of its head lands and summit of the same colouring as the Island, extended from it to the land itself. No one on ship-board, I believe, had ever witnessed a similar exhibition before.

"Another phenomenon of less singular character, has also occurred two or three times during the morning—the existence of two currents of air about the ship, at the same time, by which the lower sails have been for some minutes 'taken aback,' and been kept so, while the canvas above has been filled for an opposite direction."

*Remedy for Ringworms.*—A correspondent of the American Farmer writes as follows: "After I had the tetter nearly twenty years on my hands, and had used a hundred dollars worth of tetter ointment, which took off the skin repeatedly without effecting a cure, a friend advised me to obtain some blood root, (called also red root, Indian paint, &c.) to slice it in vinegar, and afterwards wash the part affected, with the liquid. I did so, and in a few days the scurf was removed, and my diseased hand was as whole as the other."

*A Pedigree of some Standing.*—The newspapers speak of a descendant of the great Chinese philosopher, Confucius, now living at the remote period from his ancestors of nearly two thousand four hundred years—for Confucius was contemporary with Pythagoras! Socrates came a little after him. Here is a pedigree! When this gentleman hears of the old families in Europe, he must look upon them as people of yesterday. He is a magistrate of the humble order, but has no other rank. His descent, however, is so much respected, that, whenever he visits the neighbouring town, the governor orders the gates to be thrown open—an honour which the worthy magistrate has the modesty to decline.

# Religious Intelligence.

## DOMESTIC.

### WESTERN FOREIGN MISSIONARY SOCIETY.

*Report of the Executive Committee, concluded from page* 284.

The committee were led, from the information which they had previously obtained, to direct these brethren to seek some eligible position in the northern provinces of Hindostan, as the field of their labours; but they were authorized to make a different selection, if, on arriving in India and consulting with the friends of missions at Calcutta, it should be found expedient to do so.

After mature deliberation, and taking the advice of many judicious and well informed counsellors, they came to the conclusion that the original designation of the committee was decidedly the best, varying from it only in the selection of an adjoining province, somewhat further to the north-west, and inhabited by a people less bigoted in their attachment to paganism. Besides this feature in the religious character of the people—their docility and desire to become acquainted with the English language—the comparative healthfulness of that part of India—its entire destitution of missionary instruction—and proximity to, and commercial intercourse with, Afghanistan, Cashmere and Thibet, extensive and populous regions as yet entirely unoccupied, are all considerations of importance, and going to show the propriety of the selection.

Ludeeana and Umbala, the two cities in Lahore, which have been mentioned as the two best positions, are both of them distant probably more than one thousand miles from Calcutta, and nearly as far from Bombay; but, as measures are now in progress to open the navigation of the Indus and its tributaries, and as Ludeeana stands on the navigable waters of the Sutledge, one of its principal branches, and as there is now a plan on foot for a steam communication from Bombay to England, through the Mediterranean and the Red Sea, this part of India, and especially Ludeeana, may eventually become of more easy and frequent access to us than Calcutta itself.

Of the climate, and government, and inhabitants of the province of Lahore, it is stated that it consists of two parts; one of which is the mountainous tract in the north-east, stretching south and east from Cashmere; and the other comprising the low and flat tracts near and south of the Sutledge, called the Punjab. The former has a climate much resembling that of middle Europe; but is thinly peopled in comparison to the other, which is by far the most productive, though less salubrious. It comprises a territory of seventy thousand square miles, and a population of four millions, and is said to contain many fine villages and some large towns; but the latter, with the exception of Amrister, the holy city of the Seiks, are in a declining condition. Lahore is under the government of a native prince, by the name of Runjeet Singh, formerly one of the most formidable enemies of the Anglo-Indian government, but now on terms of friendship with it.

The Seik nation, numbering from one to two millions, occupies a considerable part of Lahore, besides a part of Moulton, and those districts of the province of Delhi which lie between the Jumna and the Sutledge, and holds a conspicuous place among the inhabitants of India. The term Seik signifies disciple; and the tenets of Narak, the founder of their religion, who lived in the 15th century, comprise a mixture of Mahomedanism and Hindooism, permitting its proselytes from these two sects to retain some of their former observances. The Seiks are an active, courageous, and warlike people, more indulgent towards the female sex than either of the two sects from which they sprung, and less given to sensuality. Their language is the Punjabee, which would seem to be Hindostanee with a slight intermixture of Persian. Their trade with the other parts of India is inconsiderable; but if Christianity were once to become prevalent in Lahore, the commerce of that province with Afghanistan, Cashmere, and Thibet, on the north, and with Persia on the west, would promote its circulation in these extensive and populous regions. The territory of this people being between 28° 40′ and 32° 20′ of north latitude, and not remote on the north and north-east from the southern slope of the Himmaleh mountains, must be far less exposed to the hot enervating winds and the humid atmosphere which prevail in other parts of India.

The political changes which have recently taken place in respect to India, the increasing desire of persons of distinction among the natives to give their children an English education, and the disposition of the constituted authorities to encourage the settlement of educated and intelligent missionaries in all parts of that country, are to be regarded as truly auspicious circumstances. Although these considerations, con-

nected with the power of the press among a people having a written language, augment the prospect of ultimate usefulness, yet, the peculiar genius of the Hindoo character, and the general state of society, should lead us to anticipate rather a gradual and permanent advance of the light and power of the gospel, than such a sudden and rapid renunciation of prevailing superstitions, on slight grounds, as would be likely to occur in the same circumstances in some parts of Africa.

The brethren readily obtained permission of the Governor-general of India, to reside in the province which they had selected; but as the season least favourable for making the journey was about to commence, and as they could spend the intervening time profitably in the study of the language, they had concluded, on consultation with their friends in Calcutta, to remain in the vicinity of that city until June next. They express, and that repeatedly, the hope that additional missionaries may be speedily sent out to join them; and the decease of one of their valued members, and the importance of the field itself, give great force to this solicitation. The committee are happy to say, they have it in prospect to send a reinforcement in the course of the ensuing autumn. In the meantime, it would be highly useful to provide for that station a printing press to be sent out from this country, with the view of obtaining a fount of type in the Punjabee at Calcutta; and charts, maps, and globes, and other apparatus, for the High School which the mission intend speedily to establish, would be extremely serviceable. "If one hundred additional missionaries could be sent out, there would be," says these brethren, "an abundance of work to employ them all."

### MISSION TO WEST AFRICA.

We now proceed to notice the principal events connected with the mission to West Africa, since the last report.

In July last, Mr. John Cloud, and Mr. Matthew Laird, who had been previously received under the care of the board as candidates for the missionary service, were designated as a reinforcement to the African mission, and shortly afterwards, the Rev. J. B. Pinney unexpectedly returned, to spend a few months in the United States, and to go back to his station in the fall. The reasons assigned for this step by Mr. P. were approved by the committee, and from the valuable information which they received from him, they were enabled to select two stations, whose relative situations, both as to the colony and the interior nations, are such as to afford great facility for the dissemination of the gospel in Western Africa. The information received from Mr. P., as well as from other sources, sufficiently shows that, in its indolent, vicious, and repulsive habits, and its great debasement as to intellectual and moral culture, the state of society among these miserable tribes is not only among the lowest and least inviting on the globe, but one which calls most earnestly for the compassionate aids of a civilized and Christian people; and to none more justly, or directly, than those of the North American Continent, where the wrongs of the African race have been so extensively seen, and we trust, have been so sincerely deplored. The committee have been led to the conclusion, also, from what they have learned, that primary schools, for the instruction of the natives in the elementary principles of the English language, can be established with as much prospect of success as among any people so degraded in their character, and inhabiting a country presenting such formidable obstacles to the enjoyment of health and comfort.

After spending some time in visiting the churches, these missionary brethren, together with Mrs. Laird, and Mr. James Temple, a young man of colour and a candidate for the gospel ministry, under the care of the Presbytery of Philadelphia, who had been received as an assistant, were regularly organized in the city of New York, in October last, and sailed from Norfolk, Va., for Liberia, on the 6th of November following. The organization and departure of this mission gave, especially in the eastern cities, new strength and vigour to that impulse which has been increasingly felt for some time past, in behalf of Africa, and the fact that missionaries from two other societies in this country repaired to the Western Coast of that benighted continent about the same time, must be regarded as an auspicious circumstance, in respect to the future prospects of that necessitous portion of the globe.

Mr. Pinney, shortly before his embarkation, received from the Board of Managers of the American Colonization Society, the appointment of temporary agent and governor of Liberia, and after consulting with the Corresponding Secretary, and other friends of the Society, it was judged best that he should consent to act in that capacity until a permanent agent could be obtained and sent out to Africa. This arrangement was assented to, on the part of Mr. P. and his advisers, with some degree of reluctance, on account of its being likely, for a time, to deprive the mission of the benefit of his counsel and his assistance, at a time when they would be peculiarly needed. On the other hand, his declination might, it was believed, leave the colony in a disastrous situation, and in one which might impede the operations of the missions which were about to be

commenced within its territory. Mr. P. is now, therefore, in the exercise of the duties of the Colonial Agent; but he expresses, in his last letter, the hope that other arrangements may soon be made by the Colonization Society.

The Jupiter, in which the missionaries, and several other passengers, besides about fifty emigrants, embarked, arrived at Monrovia, after a passage of fifty-six days, on the 31st of December. The brethren were enabled, soon after their arrival, to rent a suitable tenement for their accommodation during their stay in Monrovia, and all the members of the mission soon experienced, in succession, the attacks of the African fever. In most instances, the fever has been uncommonly mild in its character, the past winter, at Monrovia, and much fewer cases of mortality have occurred among the emigrants, than in former years. Most of the members of the mission had, however, experienced one or two returns of the disease, and it is generally understood, that during the first year of a residence in the colony, little can be done to any advantage, as physical and mental effort, and exposure to rain or the heat of the sun, is almost invariably followed by relapses, more protracted and dangerous to the subject, than the first term of illness.

The missionaries, at the date of their last letters, appeared to have entertained encouraging hopes of being able to pass the usual period of acclimation in safety. They speak favourably of the general state of morals in the colony, and express an earnest desire that the interests of education, and especially the establishment of a high school, may engage the attention of the friends at Liberia. The colonists are said to be, some of them, anxious on this subject, and to have expressed regret that the missionaries did not expect to remain, but repair to the interior."

*From the Pittsburg Christian Herald.*

## THE EXECUTIVE COMMITTEE OF THE WESTERN FOREIGN MISSIONARY SOCIETY, TO THEIR CHRISTIAN FRIENDS GENERALLY.

### CIRCULAR.

*Dear Brethren,*—We have lately received from our missionary, the Rev. John B. Pinney, a letter, from which we make the following extract:—

*Monrovia, May 1st*, 1834.

Dear Brother Swift,—How shall I write the afflicting intelligence? Oh how will you and the friends of Zion mourn. Brother Cloud is gone to rest from his labours! His death was sudden, and to us all afflicting. But alas! how much more the present state of our mission. I arrived this morning from Bassa, where business had called me for the short space of one week; and find Brother and Sister Laird given over by the physician! The letters which Brother L. wrote you concerning the death of Brother Cloud, (I was then too feeble to write) I doubt not, informed you that he was carried off by the dysentery, which attacked him while absent at C. Mount.

The attention he received from Brother L. during his illness was unremitted, and the physician is of opinion that he caught the disease from *him*. He was even, before the death of Brother C., thrown into a fever by his efforts. The attack was, however, light, and little danger was apprehended. Sister L. was comparatively well. The day that I was to leave for Bassa, I visited them before breakfast. Brother L. observed that it was the seventh day of his attack, and that, though weak, he felt that the attack was tempered with great mercy, as being far lighter than the two previous ones—charged me to be careful of my health—remarked that he expected to recover quickly—and proposed writing an obituary or short notice of Brother Cloud's death. Sister L. was up as usual; invited me to remain and take breakfast, and expressed a fear lest I should return from Bassa, as Mr. Cloud had done from C. Mount—sick. But oh, how little can we understand what a day may bring forth. The very day of my departure, Sister L. was attacked with a severe fever, and was speedily deranged in mind. The next day Brother L. was seized with a diarrhœa, which the third day was succeeded by the dysentery; and he is now wasted to a skeleton, and scarcely breathes. The first day of his dysentery, he wrote a short Will, a copy of which I enclose. His wife, though quite weak, insisted upon sitting up with him on the sofa, until, exhausted by bodily and mental labours, she lay down, and scarcely has any lucid intervals; and the physician apprehends her speedy dissolution! She observed, on the day that Brother L. made his Will, that they had promised to die together; and I greatly fear the prediction will be true. I am exhausted, and have not even been to the agency house since landing, but can scarcely prevail upon myself to leave them long enough to rest. My situation is indeed a trying one! My heart sinks within me as I look upon their emaciated forms, and view them dropping into the grave. Am I

then to work alone? Does God see it best to give me no dear friends to labour with me? It cannot—must not be. Surely, if these are taken, others will rise to enter into their labours. I am distressed, and my heart mourns. The peculiar mildness and amiableness of Brother L., had endeared him to me in no common degree; and I felt to be a missionary with him was to be blest. The personal loss is deeply felt; but my anxious heart turns to the churches, and almost trembles at what may be the effect there. Oh! will Zion grow weary of her work, and the mothers in Israel no more dedicate their offspring to God's cause here! Will these be looked upon as a vain offering? No, no. The heathen around cry for help, from their pit of ignorance and sin, and surely God will send salvation by other instruments.

*Friday Morning, 2d May.*—The suffering pair still exist—yet breathe. Blessed be God, that I am permitted one more day of attendance upon Brother L. He seldom speaks, though evidently conscious of all that passes. The constant moanings and delirious talk of Mrs. L. were so full of horror to him, that she was this morning removed to another room. Her thoughts are full of anxious concern about her husband—but all is delirium and wildness. The nurse tells me that yesterday morning she arose from her bed and went to embrace Brother L. Her distress was unspeakable; and finally, she exclaimed, "yes, you may go before me a little while, but I will soon follow."

Brother L. enjoys evidently the comforts of *faith* and *hope*. Yesterday morning, before I came in, he sang with considerable strength of voice,

"Come ye sinners poor and needy,"

And—

"Come humble sinner in whose breast."

In the afternoon, I sung a hymn expressive of confidence; he raised his hands often, expressive of concurrence in the sentiment. He then requested me to sing—

"Farewell, farewell, farewell, dear friends, I must be gone,
I here no longer stay with you," &c.

And at every chorus joined with much more strength than I supposed him to possess:

"Farewell, farewell, my loving friends, farewell."

I inquired if he had any word or presents to send to American friends. His reply agreed with all he had ever said—"No, it *all* belongs to God and the mission." I remarked, that tokens of remembrance thus sent might incite others to supply his place, and do more good than if left with the mission. He made no reply. I then inquired if he had any request to make. "My Harriet—I charge you to be kind to her while she lives, when I am gone." Yes, dear Brother, she shall have every attention a brother can bestow. She needs peculiar kindness, and then she is peculiarly kind. He is much engaged in prayer; and I do sometimes hope even against hope, that God will say, *live*. O how desirous I was of freedom, to be with him all the time; but Mr. Kinsley, whom we all rejoiced to hear had been appointed agent, and whom we have daily expected for the last two months, has not yet arrived; and the combined effect of fatigue and anxiety, has almost made me sick again. May God enable me to hold out until the event is decided, as to life or death.

*May 10th.*—The Captain of the Argus waits to get my letter. In this hurry, dear Brother, let these black lines be my interpreter. Both are at rest, I trust, in Abraham's bosom. O my throbbing heart be still!

"'Tis but the voice that Jesus sends,
To call *them* to his arms."

I need not ask you to weep; I know your kind heart will almost be broken to see the hopes which budded so fairly, all blasted. O! Brother Swift, language will feebly express my suffering for the last few days. Sister L. died on the 3d—Brother L. on the 4th instant. I was with them whenever health allowed, after my return. But they faded away like snow before the sun. The fatal disease worked its silent but perceptible way, without a check. They are gone from us! O for grace from a gracious God to submit without murmuring, and say, thy will be done. Their death makes me more anxious than ever before, to escape from my present oppressive duties, which do not allow even time for grief, and enter fully upon the great work to which your attention is directed, of beginning a mission station."

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The Executive Committee, on receiving the above communication, adopted the following minute, viz.—

1. *Resolved*, That the Executive Committee have just learned with deep sorrow,

and they trust also with deep humiliation before God, the distressing intelligence of the sudden removal, by death, of the Rev. Mathew Laird and his wife, and the Rev. John Cloud, their missionaries in Africa; and the consequent almost entire suspension of their operations in Liberia, at a moment when the interests of missions in Africa, and the hopes of the friends of Zion, appeared to be deeply involved in it.

2. *Resolved*, That the Executive Committee, in finding themselves placed in this distressing situation, by the almost entire extinction of one of their largest and most promising missions, would humbly recognise the unerring hand of a covenant-keeping God, in this mysterious dispensation, and the duty on our part, of a meek and uncomplaining acquiescence in the same; and they would earnestly beseech the Mediator of the New Covenant to enable them and their fellow Chsistians generally, to unite with these feelings a sincere desire and determination to apply to their humiliation and practical improvement, those solemn instructions which this painful bereavement of his holy providence manifestly suggests.

3. *Resolved*, That the cheerfulness and alacrity with which these, our deceased friends and fellow-labourers, embarked in that perilous enterprise, the developments of missionary zeal and excellence which had already been made by them, and the moral courage and unabated love to the souls of the heathen, which they displayed even to the last, have been such as to give the Committee a deep sense of the magnitude of the loss which they have sustained; and to consecrate the memory of these devoted servants of Christ, in the hearts of all the friends of the missionary cause.

*Thus, dear brethren*, has death blotted from our lists, in the short space of ten or fifteen days, *three* valued names; and thus the grave has swallowed up a large amount of our best hopes, as a Missionary Society. At a moment when their prospects seemed to be opening; when schools were about to be commenced, and when before them, in Monrovia, they saw the walls of a sanctuary daily rising, the fatal pestilence pursued, and overtook this little band; and now, with but one solitary brother remaining there, their plans are broken, and the darkness of the grave hides from their view those degraded tribes, for whose salvation they would have gladly shared the toils and privations of many years.

The Executive Committee, in common with the other friends of Africa, feel, indeed, in view of this, and a similar bereavement of the mission of our Methodist brethren, oppressed with a consideration of the unpropitious circumstances, which appear to be connected with that particular point from which they desired to act. But they find, in this respect, an alleviation in the belief, that there are places on the eastern and western coast of that great continent, which are as salubrious as any portion of the globe: and from these, Christianity could easily find its way, by a gradual advance to those which are less so, if once permanently established.

The Committee, however, feel that more information, and solemn and prayerful deliberation, are necessary, before they can resolve on the course which prudence and the interest of the missionary cause may advise them to pursue. The decease of two valued missionaries, recalling, as it does, to their recollection, the comparatively recent removal of one who had devoted himself to that field, little more than a year before, must, they fear, greatly retard their operations; and this, in times so eminently fraught with circumstances fitted to animate and encourage the church, in the missionary work, is peculiarly trying. But he, who hath taken away, is the Holy One of Israel, in whom we trust.

At this affecting crisis when, by the strokes of death, additional streams of Christian compassion are likely to be arrested for the want of missionaries for the foreign field, the inquiry returns to us with tenfold emphasis, "*Whom shall we send*" to fill the broken ranks of the missionary corps? and the Committee would affectionately say, that if there are among the ministers, licentiates, or candidates of our church, any who, in this hour of darkness and affliction, are ready to respond to this momentous inquiry, we would gladly assign them, in some portion of the great field of missions, the standards which have fallen from the hands of these departed brothers.

*Christian Brethren*,—If you open your eyes upon the fields, you see that they are already white to the harvest, and the universal establishment of the Redeemer's kingdom on earth still stands pledged and promised by Him who cannot lie, and is omnipotent to save. Why then is the arrow of death suffered to cut down his youthful messengers to heathen lands? Is it not intended as a *solemn warning* to his churches to shake off their slumbers, and with deeper earnestness, and more self-denied effort undertake to fulfil his will? Have they not made a covenant with Him to go forward in this most necessary work? and is there not reason to fear that he has a controversy with us because we come not properly up to the help of the Lord? And while the knell of death so soon returns to us from the shores of Africa, and messenger after messenger comes to tell us that another and another missionary has sunk into the tomb; and above all, when from the heavens there comes a voice in these dispensa-

tions, crying "Awake, awake, *put on thy strength, O Zion!*" shall we not, dear brethren, be melted to contrition, and aroused to new exertions and importunate prayer. "Come from the four winds, O breath" of the Lord "and breathe upon" thy churches, "that they may live" to thee.

The Executive Committee, in view of these afflictive dispensations, would especially entreat the prayers of their Christian friends, that a gracious God may be mercifully pleased to overrule these things for the glory of his name, and the furtherance of the gospel among the heathen, that trusting in the continued co-operation of his people, and the merciful help of the Shepherd of Israel, they may go forward with their work.

By order of the Executive Committee,

E. P. SWIFT, *Corresponding Secretary.*

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# View of Public Affairs.

## EUROPE.

The latest advices from Europe, are of the 24th of May; and of very little general interest, except the article which relates to the death of General La Fayette, nor have we seen any announcements from other quarters of the globe, of such importance as to demand much detail. We shall therefore give a very summary view of Public Affairs for the present month.

*The British Parliament* is busily engaged in settling many points of Reform. The one which has caused the greatest excitement throughout the nation, is that which relates to the separation of church and state—to abolishing the ecclesiastical establishments, and putting all religious denominations on the same footing. To obtain this, the dissenters of every name have united, and appear determined not to rest short of their object. They are opposed, however, by the whole of the court influence, and their petition has, as yet, not been granted. Lord Chancellor Brougham, in the house of Peers, made a long argumentative speech against granting the petition; and, from being the idol of the dissenters, he has become the object of their utter aversion—In *France*, the greatest respect was shown to General La Fayette by the Chamber of Deputies, by a message of inquiry sent to his family while he was sick; and all parties united in bestowing the highest funeral honours upon him after his decease. His death has attracted the attention of the whole civilized world, more than the demise of any other man could have done. His party in France sincerely mourn his death, but the court party feel no grief. He was certainly an example of undeviating attachment to the principles of civil and religious freedom, such as the world has seldom seen. From the age of eighteen, to seventy-seven, and in the midst of the most trying scenes, he showed himself the firm, consistent, active, unfaltering friend of freedom and human happiness. He is gone from the world, but his name and character will live in history till the end of time. In *Spain* and *Portugal*, the cause of the young princesses who are the lawful heiresses to the crowns of those kingdoms, is, on the whole, gaining ground; but it meets with great and obstinate opposition, and we think will do so for a length of time. The radical cause of this is, a besotted attachment to all the extremes of Papal superstition. In Spain the rancour of party is such, that the murderous practice of giving no quarter, or of shooting prisoners, has been adopted. But this cannot last long—In *Belgium*, the death of the infant heir apparent to the crown, is the news of the most importance that has lately occurred—In *Germany*, great agitation is said to have been produced by the discovery of a plot and combination to assassinate the emperors of Germany and Russia, the king of Prussia, and a number of other princes. But mystery still hangs over this plot, if it has any real existence, of which we are as yet sceptical. We have nothing to state in regard to *Asia* and *Africa*—We regret to find that another revolution, said to be of a most important kind, has commenced in our neighbouring republic of *Mexico*. The parties, it appears, consist of those who are in favour of, and those who are opposed to, the appropriation of ancient religious endowments to the use of the state, and the granting of equal privileges to all religious sects. Santa Anna, it is said, is at the head of the latter party, and a sanguinary conflict is feared.

Our Congress adjourned on the 30th of June, having passed, we suspect, more bills in the last ten days, than in all the previous parts of the session. The deposite question, remains in *statu quo*—Our readers are acquainted with the changes which have taken place in the cabinet—For a few days past, the heat of the season has been intense; but it has been favourable to the products of the earth, and the maturing of the harvest; and, through the great goodness of God, health, as yet, is generally enjoyed throughout our favoured land.